

THE

Baptist Magazine.

JULY, 1824.

MEMOIR OF A DISTINGUISHED PRELATE OF THE TWELFTH CENTURY.

ROBERT GROUTHEAD, a learned Bishop of Lincoln, was born at Stow, in Lincolnshire, or at Stradbrook, in Suffolk, in the end of the twelfth century. His parents were so poor, that, when a boy, he was obliged to do the meanest offices, and even to beg his bread; till the Mayor of Lincoln, struck with his appearance, and the quickness of his answers to certain questions, took him into his family, and put him to school. Here his ardent love of learning, and admirable capacity for acquiring it, soon appeared, and procured him many patrons, who enabled him to prosecute his studies, first at Cambridge, afterwards at Oxford, and at last at Paris. In these three famous seats of learning, he spent many years in the most indefatigable pursuit of knowledge, and became one of the best and most universal scholars of the age. He was master not only of the French and Latin, but also of the Greek and Hebrew languages, which was a very rare accomplishment in those times. Roger Bacon, who was intimately acquainted with him, says, that he spent much of his time, for almost forty years, in the study of geometry, astronomy, optics, and other branches of mathematical learning, in all which he very much ex-

celled. Theology was his favourite study, in which he read lectures at Oxford with great applause. In the mean time, he obtained several preferments in the church, and was, at length, elected and consecrated Bishop of Lincoln, A.D. 1235. In this station he soon became very famous, by the purity of his manners, the popularity of his preaching, the vigour of his discipline, and the boldness with which he reproved the vices and opposed the arbitrary mandates of the court of Rome; of this last we shall give one example. Pope Innocent IV. had granted to one of his own nephews, named Frederick, who was but a child, a provision to the first canon's place in the church of Lincoln that should become vacant; and sent a bull to the Archbishop of Canterbury, and Innocent, then papal legate in England, commanding them to see the provision made effectual; which they transmitted to the Bishop of Lincoln. But that brave and virtuous prelate boldly refused to obey this unreasonable mandate, and sent an answer to the papal bull, containing the following severe reproach against his holiness for abusing his power: "If we except the sins of Lucifer and Antichrist, there neither is, nor can

be, a greater crime, nor any thing more contrary to the doctrine of the gospel, or more odious and abominable in the sight of Jesus Christ, than to ruin and destroy the souls of men, by depriving them of the spiritual aid and ministry of their pastors. This crime is committed by those who command the benefices intended for the support of able pastors to be bestowed on those who are incapable of performing the pastoral office. It is impossible, therefore, that the holy apostolic see, which received its authority from the Lord Jesus Christ, for edification, and not for destruction, can be guilty of such a crime, or any thing approaching to such a crime, so hateful to God, and so hurtful to men. For this would be a most manifest corruption and abuse of its authority, which would forfeit all its glory, and plunge it into the pains of hell."

Upon reading this letter, his holiness became frantic with rage, and threatened to make the Bishop an object of terror and astonishment to the whole world. "How dare," said he, "this old, deaf, doating fool, disobey my commands? Is not his master, the King of England, my subject, or rather my slave? Cannot he cast into prison, and crush him in a moment?" But the cardinals brought the pope to think more calmly, and to take no notice of this letter. "Let us not (said they) raise a tumult in the church without necessity, and precipitate that revolt and separation from us, which we know must one day take place." Remarkable words, when we reflect when, and by whom, they were spoken! The Bishop did not long survive this noble stand against the gross corruptions and tyranny of the

church of Rome. He fell sick at his castle of Rugden that same year; and, sensible that his death was drawing near, he called his clergy into his apartment, and made a long discourse to them, to prove that the reigning pope Innocent IV. was Antichrist. With this exertion, his strength was so much exhausted, that he expired soon after, October 9, 1253.

A contemporary historian says, "He was a free and bold reprimander of the pope and the king; an admonisher of the prelates; a corrector of the monks; an instructor of the clergy; a supporter of the studious; a censor of the incontinent; a scourge and terror to the court of Rome; a diligent searcher of the scriptures; and a frequent preacher to the people. At his table he was hospitable, polite, and cheerful. In the church he was contrite, devout, and solemn; and, in performing all the duties of his office, he was venerable, active, and indefatigable." The illustrious Roger Bacon, who had the best opportunity of forming a true judgment of the extent of his learning, by perusing his works, and by frequently conversing with him, hath given this testimony in his favour. "Robert Grouthead, Bishop of Lincoln, and his friend, friar Adam de Marisco, are the two most learned men in the world, and excel all the rest of mankind both in divine and human knowledge." This excellent prelate was a very voluminous writer, and composed a prodigious number of treatises on a great variety of subjects in philosophy and divinity, a catalogue of which is given by Bale.

T. C.

Lyndhurst Green, Hants.

CHURCH AT SARDIS.

No. V. *Rev.* iii. 1—6.

SARDIS, at the time when this Epistle was sent, was the metropolis of Lydia. Here Cræsus, renowned for his immense wealth, resided. It was situated 33 miles from Thyatira: it is at present reduced to an obscure village. By whom the church was founded, history gives us no information. In the second century, MELITO was its pastor. He wrote an exposition of the book of the *Revelations*; and presented an apology for the Christians to the Emperor ANTONINUS VERUS. It is not impossible but he might have been the "Angel," who is here addressed; if so, we are warranted in concluding, from the state to which the church was reduced, that he was neither a successful nor happy pastor. What godly minister could be happy in presiding over a church so unfruitful as was that at Sardis; which, although its "name" continued recorded in the catalogue of the existing churches, was considered by HIM who, judged from "knowing their works," and, not from their outward profession, that it was a church without life: a body, but without a soul to animate it.

The metaphorical allusion by which its condition is described, is that of a garden in which there are but a few "things remaining;" and even those so sickly and withering, as to be "ready to die." Here are "trees whose fruit withereth;" and there others with only "a few berries upon the most fruitful bough:" and here again are unsightly plants, as if scorched by the sun, blighted

by the wind, or nipped and frost-bitten by the cold of winter. Sad and lamentable is the condition of that church, which resembles the description given by Solomon of "the field of the slothful;" where "the stone wall was broken down, and nettles had covered the face of it;"—but such was the miserable state of the church at Sardis!—Let us look at it, and consider it well; yea, look on it, and receive instruction.

And are there not churches, even of our own Denomination, which are in a similar condition: which were once numerous, but have now but a few members remaining: in which the doctrines of grace were once preached, and maintained uncorruptedly, but where they are now so obscured by erroneous sentiments, that but little, if any, of the peculiar truths of the gospel remain: where once the discipline of the Lord's house was rigidly and scrupulously enforced, but now every one, almost, does what is right in his own eyes, making what is mis-called prudence, the rule of judging, and not the will of the Lord Jesus: where the pastor and the deacons, instead of being exceedingly zealous for the Lord God of Hosts, are now so supine and selfish, that nothing scarcely remains by which it can be known that they are the Lord's servants, and not the servants of men. There are a few things remaining, which indicate spiritual life and zeal; but even they resemble "the heath of the desert," without verdure or fruit, "ready to die;" rather than a tree planted by the waters, and that spreadeth out her roots by the river, which shall not see when heat cometh; but her leaf shall be green, and shall not be care-

ful in the year of drought; neither shall cease from yielding fruit."

The duty of the pastor, especially, though not exclusively, (as all the members are laid under obligations to endeavour, by every possible method, to restore the church from such a declining, dying condition,) is clearly and forcibly pointed out: "Be watchful, and strengthen the things which remain, which are ready to die;" (to which is subjoined, what strongly intimates that great negligence and indolence had been discovered, and that these had contributed to produce this awful state of spiritual declension,) "for I have not found thy works perfect before God." The import of this direction is, that, instead of sinking under discouragement, and feeling disheartened with the difficulties of producing a reformation, as to every thing which is amiss in the church, that the work of weeding, and pruning, and manuring, and cultivating, should be performed with "watchfulness" and vigour; so that the plants and trees, which were "ready to die," should be "strengthened," and supported, and watered: that they might "revive as the corn, and grow as the vine, and strike forth their roots like Lebanon."

The writer of this Essay well recollects an impressive remark of the late venerable Mr. Booth, made to him not long before the death of that apostolic man. "If," said he, "there be disorder and confusion in a church, and it grow to any considerable height, the pastor, in general, is principally to blame." The works of the angel of the church at Sardis had not "been found perfect before God;" there was

much to blame and censure in him; he had, doubtless, been deficient, either in not preaching evangelically and fervently, or in not administering exhortations, cautions, and reproofs, faithfully. He had, probably, made the business of his pastoral office a secondary employment; and from having "entangled himself with the affairs of this life," had not pleased him, who had called him to be a minister. There are not any pastors but have to lament the imperfections which are discoverable in their work; but, if they be sincere in their aims to seek the glory of Christ, and make it their supreme regard to promote the prosperity of his church, their labours will be graciously accepted, according to what a man hath, and not what he hath not.

It is worthy of observation, how suited to afford encouragement, under these difficulties and discouragements, are the terms by which the Son of God describes himself, in this solemn address:—"These things (saith he) that hath the seven spirits of God, and the seven stars." The Saviour, who reproves for negligence, and exhorts to the performance of trying and arduous duties, has an all-sufficient supply of the gifts and graces of the Holy Spirit to communicate, so that his ministers, "having all-sufficiency in all things, might abound in every good word and work." It is not right, then, for any despondingly to say, "Who is sufficient for these things?" They ought rather, in the exercise of humble faith, to conclude that, "through Christ strengthening them, they can do all things;" and "that their sufficiency is of God." As if, too, this was not enough to raise

their drooping spirits, and to revive their expiring zeal; and to animate their declining fortitude; HE, whom they serve, "has the seven stars in his right hand;" "the Angels of the Seven Churches:"—holding them up, and keeping them from falling, and causing them to reflect the light which he imparts to them for the direction and encouragement of others. None, who honestly and zealously serve the Saviour, in attempting to "strengthen the things that remain, and which are ready to die," in a church, but may safely calculate upon his "grace being sufficient for them," and that his "strength will be made perfect in weakness."

Sad and lamentable as was the condition of the large majority of this church, there were "a few names, *even in Sardis*, who had not defiled their garments." As, in the general declension of Israel, in the time of Ahab, there were "seven thousand who had not bowed the knee to the image of Baal, and whose mouth had not kissed him: and as, when the Jews, as a nation, rejected the Messiah, there remained "a remnant, according to the election of grace;" so, in the declining, corrupt church at Sardis, there were "a few names," probably of the most obscure, and, in the estimation of men, the most weak of the members of the church, who had kept close to the throne of grace, and close to the directions of the Saviour's truth; and who, living a life of faith upon the Son of God, had been preserved from contracting guilt of conscience, or from being corrupted by false doctrines, unholy tempers, or impure practices: who had kept their garments undefiled. Nor were

these "hidden ones" overlooked by Him, who walketh in the midst of his golden candlesticks. Approving their faith, and commending their holy conversation, the gracious Saviour says, "They shall walk with me in white, for they are worthy." And again, "He that overeometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels." Whilst the Divine faithfulness secures the final salvation of all genuine believers, it must be remembered, that it is in connexion with their constant perseverance in the way of holiness, even to the end of life. It is for the conqueror of the world and sin, and not for those who are conquered by them, that robes of purity, and palms of victory, are prepared; and by such only will they be enjoyed:—In another vision, which John afterwards was favoured with, he saw the reward of grace bestowed upon the innumerable company of the spirits of the just made perfect: "a multitude whom no man could number, clothed with white robes, and palms in their hands."

For the purpose of rousing this sleepy, secure, and dying church, the Saviour employs not only promises, but exhortations, warnings, and threatnings. "Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." They are exhorted to call to remembrance the former days, when they cordially received the Saviour, in all his offices, and cheerfully em-

braced the promises, and obeyed the precepts of his gospel. These were the things they are charged to "hold fast," and, respecting the abusing of which, they are admonished to "repent:"—to feel sorrow of heart, on account of their unworthiness, to confess and to forsake all their sinful habits and practices, and to do their first works. Awful, indeed, is the doom threatened, if they neglected to "watch," in future, against their spiritual enemies; the divine displeasure would be experienced by them; proceeding as secretly and unperceived as the midnight thief, and depriving them, at unawares, of all their possessions, and all their prospects. And has not the history of many churches, in their gradual decays, and final destruction, and entire dissolution, been a faithful exposition, and a luminous illustration of the meaning of this awful metaphorical language. On those doors where it was once inscribed, "Jehovah, Shammah:—the Lord is there;" it is now, as plainly, written, "Ichabod; the glory is departed." The danger was not perceived by the inhabitants of the house, until the destruction had overwhelmed them. Let those churches, whose declining circumstances prove them to be declining, as was Sardis, receive the admonition, and attend to the advice of the Saviour, lest their end also resemble the misery which is here threatened.

"HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

It is He who speaks, "whose voice is like the noise of many waters:"—whose word governs the universe: "Angels hearken to the voice of his word," and

therefore those should especially regard it whom he hath redeemed by his blood. For any of the officers or members of this sleeping church, who had "ears to hear," to shut their ears against the voice of the Saviour, was to manifest that kind of *moral* inability, of which it is said, 'None are so deaf as they who *will not* hear.' Or, if it be understood as referring to a spiritual capacity, to persons whose ears had been opened by the divine energy of the Holy Spirit, then for them to refuse instruction, argued the most awful insensibility and stupidity. Connecting this awakening appeal with what had before been said, we may conclude it intended;—" *Let the pastor HEAR,*" and reform his plan.

It is high time for such a pastor as that of the church at Sardis, to awake out of sleep: to divest himself of every weight, and the sin which easily besets him: to humble himself before God that the spirit of the world should have possessed his heart: to pray earnestly that God would create in him a new heart, and restore in him a right spirit: to consecrate himself anew to the work of God; by studying his word, by redeeming his time, by incessant mental application, by most humbly imploring the assistance of the Holy Spirit, that his thoughts and sentiments, and words and motives, might all be spiritual and holy; that he might be "an example to the believers" under his pastoral care, "in word, in conversation, in spirit, in charity, in faith, and purity." That, by "taking heed to himself, and to his doctrine, and continuing in them, he might both save himself and those that hear him."

2. "*Let the Deacons HEAR,*"

and devote themselves to the duties of their office.

It is an honourable and responsible station to which they are called, and to use the Deacon's office *well*, will demand great spirituality of mind and ardent devotion, to promote the peace and happiness of the pastor and members of the church. If they are lamentably deficient in the scriptural qualifications for their office, and are inattentive to its various duties, they will be like drag-chains to the wheels of the community, instead of being like "a company of horses in Pharaoh's chariots," striving together for the welfare of the churches. Self-willed, double-tongued, light-minded, intemperate, covetous deacons, are the plagues and curses of the churches in which they are found: and the baneful influence of a few such, for a few years only, over the pastor and the members, is quite sufficient alone to produce all the sad effects which were discoverable in the church at Sardis. Often has a fruitful church been reduced to barrenness, because of the irreligious spirit and conduct of the Deacons who have been found therein. Surely those who have accepted this high office should be emulous of "purchasing to themselves," by their humble and self-denying conduct; and by their liberal and kind attentions to the pastor and to the poor, that "good degree" which is sure to be bestowed upon good and worthy Deacons: while it is generally seen that a renovation, as to those who fill that office, is speedily followed, by "the church, which was ready to die," being restored, and becoming vigorous and fruitful: the barrenness and coldness of winter has been exchanged for the verdure

of spring, the warmth of summer, and the fruitfulness of autumn.

3. "*Let every member of the church HEAR,*" and be sedulous in the performance of all the duties which devolve upon them.

The apostolic writings abound with exhortations addressed to believers, according to the stations they fill in life. Masters and servants, parents and children, magistrates and subjects, are enjoined to perform their appropriate duties, "as partakers of the benefit." If members of churches do not shew piety at home, and integrity in trade, and urbanity in society, and especially a spiritual, humble, zealous spirit, in the religious community to which they belong, they will, instead of adorning the doctrine of God our Saviour, cause the name of God and his doctrine to be blasphemed; but, if they abound in the fruits of righteousness, they will prove the salt of the earth, and the lights of the world. O that all the members of our churches, the old and the young, the rich and the poor, the gifted brother and the way-faring man, would each and all aim to resemble the "few names in Sardis, who had not defiled their garments;" and then those of the churches, which are now "ready to die," would soon become "like a fruitful vineyard, which the Lord hath planted."

That any learned Protestant writers should have supposed the state of the church at SARDIS to have been a prophetic description of the church of Christ, commencing at the period of the reformation from Popery, is unaccountably strange. Were, then, LUTHER and his contemporaries chargeable with the supineness of the angel of the church at Sardis?

Have the reformed churches had but "a few names" in them, which have not defiled their garments? Have the things in them "been ready to die?" I should judge another symbolical description much more like the glory of that period. "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." The victory over Antichrist has not been yet fully achieved, but conquests have been constantly made; nor will the Saviour cease to carry on this holy war, until the final triumph shall be obtained over all his enemies; nor until "he shall present to himself a glorious church, not having spot, or wrinkle, or any such thing."

IOTA.

On the Necessity of Ministers of the Gospel confining themselves to the Duties of their Ministry.

"Meditate on these things; give thyself wholly to them." 1 Tim. iv. 15.

THE importance of the employment of a Christian minister cannot easily be overrated, and is not likely to be disputed by the readers of this article, whether so engaged or not; but as it is one thing to admit a truth, and another to feel and act under its influence, let us offer a few observations on the subject, which may not be unseasonable.

If we consider our Lord as a model for the imitation of his ministers, we must admit that he confined his attention to his work. The object which the great and blessed God has in view, in the establishment of the Christian ministry, is the same which he sent his Son into the world to procure, by his vicarious suffer-

ings and death; the redemption of his church, the salvation of guilty men; this object was so vast and important in the view of the Saviour, that he made unspeakable sacrifices, and unremitting exertions, for its accomplishment; his meat and his drink was to do the will of him that sent him, and to finish his work; nor do we find any intermission in his labour, from its commencement to its close: when on the cross, the completion of his engagements, *prophetic* and priestly, was attested by his triumphant, though dying, affirmation, "It is finished." He understood *fully* the *value* of the immortal souls he came to redeem, and the tremendous nature of that misery to which they were exposed; he, therefore, set his work constantly before him, in the prosecution of which he went straight on, refusing to be diverted to the right hand, or to the left. "Who made me a judge or a divider over you?" was his emphatic reply when desired to interfere concerning the division of an inheritance. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Having ascended up on high, he gave apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

This honourable employment is more than sufficient to engage all the powers of the most enlarged and vigorous intellect, and the most expansive and ardent affection.

"'Twould more than fill an angel's heart,
And fill'd a Saviour's hands."

And it requires for its due ful-

filment, an entire separation from secular engagements, and consecration to its claims. "We," said the apostles, "will give ourselves *continually* to prayer, and to the ministry of the word."

That this is a just view of the subject will appear if we consider that the purposes of the Christian ministry are, the conversion of sinners, the instruction and confirmation of believers, the watching over and care of the flock, and the enlargement of Christ's kingdom in the world.

The two first of these duties are comprised in the minister's public preaching of the gospel; the third in the more private duties connected with his office; and the last unites him with the kingdom of Christ at large.

Any one of these duties requires qualifications, the attainment and exercise of which, might occupy all his time and talents.

Think of the *number* of the unconverted. It is an unspeakable mercy to be made instrumental in the conversion of one sinner; but the faithful minister of Christ is never to stop, and think that he has done enough. He is called to travail in birth for souls, to pray for them, to have the most lively and realizing feelings of their miserable state, and to hold, as far as means are concerned, their salvation to be committed to his care; and, if such be his views, he will be sensible that all he feels, and all he does, fall far short of the magnitude of the object. This will lead him to pray, that he may be directed to the most scriptural, suitable, fervent, and affectionate way of addressing them; and, as the apostles *so* spake, that a multitude believed, so will he pray that he may speak, and his me-

ditations will be directed to search out what may, with the divine blessing, strike the attention, enlighten the understanding, arrest the conscience, and awaken the affections; and, should he be, in some measure, blessed in his work, he still finds it increasing on his hands; he is surrounded with immortal beings passing with rapidity to the world unseen, in all the awful circumstances of guilt and ignorance, and in crowds which outstrip his calculation, and oppress his spirits.

The instruction and confirmation of believers must also be regarded; the trembling sinner encouraged to forsake sin, and hope in divine mercy; his objections must be obviated, his fears allayed; the forward and confident must be warned and checked; the gospel must be fully laid open, and illustrated; the milk presented to the young, that they may grow thereby; and the strong meat to those of mature age, who have their senses exercised. To this end, the Christian minister must be continually making acquisitions of scriptural knowledge; for, however well prepared he may have been, by a good education, his acquirements will, if not exercised, be lost, or rust and become useless. Hence faint and obscure, instead of striking and luminous, representations of divine truth will be given, in the exercise of his public ministry, and the people be famished, instead of being fed. The watching over and care of the flock, and visiting the sick, is another part of his office, which cannot be neglected without great danger and disadvantage.

The time is happily past when Christian ministers thought their exertions were to be limited to

their respective churches. *Union* has been found to be strength, and this united strength of the different sections of the church is now marshalled, and has commenced a glorious aggression on the empire of the prince of darkness; aided by the invincible power of the Spirit of the Lord, the attack will certainly, sooner or later, be successful. Who would not rejoice to be foremost in so glorious a cause? Who would not think it an honour only to provide the means and supplies by which this conquest is to be effected? This is what ministers are now called to do; it is the call of their Lord, and must be regarded.

It is much to be regretted, that imperious necessity compels many Christian ministers to engage in secular pursuits, that they may comply with the great requisition of justice, to provide things honest in the sight of all men. But, while these cases are to be lamented, they must be endured, for the sake of the good, which no other means are found of doing among poor and destitute churches, rather than pleaded as precedents of what ought to be the state of things. They form exceptions to the rule; they are lesser evils chosen in preference to greater; and it is manifest, if the view we have taken of the nature of the ministerial work be correct, that it cannot, in connexion with secular engagements, be *fulfilled*, but must, to a great degree, be neglected.

Some mechanical employments are, indeed, of such a nature, as in measure to allow the mind to be exercised in spiritual things; perhaps the apostle Paul, while occupied in tent-making, might both meditate and converse on divine subjects; but it is not to be expect-

ed that ministers can be engaged constantly with labour and travail, night and day, as he at times was; no power of mind or vigour of body could long bear up against it; and, as miraculous gifts have ceased, the stores of a person's mind, so engaged, must of necessity be limited to be of use only to the most uninstructed classes of the community.

Commercial pursuits are still more unfavourable, as they engross the powers both of body and mind; they assail and enslave the affections, and bring those engaged in them so much into contact with the world, as greatly to endanger calling into exercise some of the worst principles of our nature.

The education of youth is an employment more nearly allied to the nature of the Christian ministry, which partakes much of giving instruction, but, as it requires great *patience*, is very trying to the temper, and, to do justice in it, demands an undivided attention, it is to be feared, that, with ministers who are thus engaged, that object which is primary in its importance, becomes secondary in the attention which it receives; for *both* cannot be cultivated as they ought.

If these pursuits, which may be called lawful, are thus injurious, what must we pronounce concerning those which are uncalled for by any plea of justice or necessity; and it is these which this paper is chiefly intended to expose and condemn.

To read critiques of plays, romances, novels, and works on science or political economy, written by ministers, and unconnected with any moral or religious purpose, is truly lamentable, and can leave but one conviction on the minds of those who piously

reflect, on the state and character of their authors. Happily, among dissenting ministers, such instances are rare, if they exist at all; but there are evils of a nature almost as much to be deplored, in some of them engaging in the public measures of the town where they reside; or interesting themselves in the election of members of parliament; or interfering in the temporal disputes of their flock, not merely as peace-makers, but by taking a side; or in engaging in pursuits merely literary; all of which may be good in themselves, but are not the good thing that is committed to them to keep, through the Holy Ghost, while, by consuming their invaluable time, they prevent them from keeping and improving their spiritual gifts.

The first injury, as the consequence of such engagements, is the loss of spirituality of mind, the flower and crowning grace of a minister. A celestial atmosphere should always surround him, that, while he exhorts others to set their affections on things above, it may be manifest that his own are not set on things on the earth.

The next evil is, the decline of his zeal for the cause of Christ, in consequence of divided attention and affections. All greatness, all true excellence, requires the whole mind. If to aim at excellence in meaner pursuits be laudable; if whatever is worth doing at all, is worth doing well; and if to do this, require the relinquishment of other objects, it must be more requisite in a Christian minister. The mechanic spends seven years in persevering to learn to make an article of utility, or of ornament, with excellence. The student of law gives up every other branch of know-

ledge, that he may be competent to conduct the civil interests of men. The soldier enters with enthusiasm into the profession of arms, in hope that, as a general, he may one day lead his army on to victory. The painter, the sculptor, aims at excellence, by zealous perseverance in a single pursuit; and it is presumption in a minister to expect success, if his heart be not devoted to that object, and if the work of the Lord be slurred over in a hasty and slovenly manner.

Another evil effect of such aberrations is, a loss of weight of character and influence. Science and learning are the handmaids of religion; and, however desirable it may be for ministers to possess them, as such, if they forsake religion to attend to the advancement of science and learning, instead of elevating these objects, they degrade themselves. The pulpit can never bow to the lecture table, but the minister must descend to occupy it; and it is pitiable to see the advocate of a religion of heavenly origin, forsake her, to attempt to exalt her handmaids to her throne. I would not appeal to pride, but it is manifest that much of a Christian minister's usefulness depends on the dignity, consistency, and devotion, of his character.

The last evil is the positive injury such conduct may occasion. However lawful, such things are very inexpedient; and, if we violate the precept of the apostle, "Abstain from all appearance of evil," it will not be with impunity; some occasion will be given to those who seek occasion. It is necessary to walk in wisdom towards them that are without; but he who interferes with the affairs of government, will be suspected; he who inter-

meddles with local interests of towns or parishes, will have enemies, will be engaged in broils, and will be evilspoken of; and thus his usefulness will be prevented, and perhaps his heart wounded with many sorrows. He who forsakes religion for science, will either incur the censure of the pious, for such a waste of time and perversion of talent, or will, on account of the superficial nature of his attainments, incur, by his ignorance, the pity of the profound, and, by his vanity, their contempt.

O ye servants of the most high God! ye messengers of the churches and glory of Christ! remember your responsibility; be ye clean, that bear the vessels of the Lord; watch in all things, do the work of evangelists, make full proof of your ministry.

B. W.

ON CHRISTIANS *Abstaining from Evil.*

WE do not hesitate to censure the man, who tries how near he may approach to danger with safety; or, who would venture to go unarmed in the midst of his enemies. Should he, in such circumstances, receive any injury; however much we might be inclined to pity his misfortune, we could not but consider it as the desert of his temerity. If such conduct in the affairs of life be justly considered folly, how much greater folly must it be in the concerns of religion? Yet, there are many Christians, who come so near to the vanities and allurements of the world, and expose themselves so much to the temptations of their adversary, that we only wonder they are not hurried into the dissipation of the

one, or overcome by the power of the other. Such carelessness and indifference should be dreaded, because it often terminates in being drawn from the ways of holiness, or falling into a sin which may cause bitterness, confusion, and sorrow, to the end of life.

There is an evil, than which few things are more incompatible with fervent piety, more injurious to a devotional frame, or more detrimental to growth in grace; it is, that love of this world, which leads a man to consider what temporal gratifications he must give up, and what he may retain, to be a Christian; which induces him to weigh with the utmost exactness what is, and what is not, absolutely necessary to be done to keep up his profession, and which causes him to seek for the possession of just sufficient religion to take him to heaven. There are perhaps but few, who would acknowledge, or believe, that they ever made such a calculation; but how many are there who virtually do it, or who (shall I say?) less wise, instead of determining the point beforehand, give up so much of religion as they *think* is safe; but leave the certainty of their conclusion to be known by the result. There are too many, who are contented to be within the pale of the church, forgetting that all who have eat and drank with the disciples on earth will not be acknowledged by Jesus in another world. (Luke xiii. 25.) Those who endeavour thus to live, (provided they were safe,) who continue with a heart divided between the love of heaven, and the love of pleasure, will be destitute of comfort; being deprived of the joys which the gospel affords, yet unable to obtain the

temporary happiness which the world may hold out.

The primitive disciples surrendered themselves to GOD, and gave up all things for Christ's sake. When they embraced religion, they renounced the world: when made alive to Jesus, they died to sin; and it was on this account they were so happy. There have been, and still are, many who, in this, have followed their example, and partaken of their reward: and it only remains for *us* to walk by the same rule, and mind the same things, in order that *we* may feel the same comfort and safety for ourselves, and manifest the same consistency and holiness for the good of others.

They not only departed from what was confessedly sinful, but they abstained from all appearance of evil. One reason for this is, that the difference between that which is only apparently, and that which is actually wrong, is sometimes so small that it is difficult to discern it; and there is such a tendency in the human mind to deceive itself, to throw a false colouring over the objects in which it is interested, and to produce so many plausible reasons to prove that to be right, which it wishes to be so; that, if we do not in most instances reject that which, at first to ourselves, and still to others, appears to be evil, we shall often find that our desires have warped our judgment, and a deceived heart has turned us aside. Another reason is, that though we may be able to discriminate at all times between real and seeming evil, all Christians cannot. To the weak, our conduct may become a stumbling block; to the forward, an encouragement to do what his conscience tells him to

be wrong; and, "through our knowledge, shall our brother perish for whom Christ died?" Further. The world cannot make the distinction that we do; and if they could, they are too ready to stigmatize religion, and reproach its professors to do it. It becomes us then so to walk, that whereas they speak against us as evil doers, they may be ashamed that falsely accuse our good conversation. How many have injured the inquirers after truth, and "caused the enemy to blaspheme," by their love of dress and gaiety? how many have been unable to distinguish between what is lawful and what is unlawful by their love of amusement?

What Christian, who is not under some delusion, who has known and enjoyed the pleasures of religion, and felt the influence of the Spirit, can say that they have discovered no evil in *dancing*? that it is quite consistent with their profession; in nothing injuring the communications of the Spirit; nowise detrimental to their peace of mind; and in no degree unfitting them for the exercise of devout meditation, fervent prayer, and the serious and attentive examination of their hearts? But, if they think it lawful, other Christians regard it as an evil: the world by it ridicules religion, and asks where are its incomparable joys? are they withheld that ye seek them here? or rather, they conclude that religion is a delusion; satisfying only the moping and the melancholy. Can any Christian, who loves his Bible, say that there is no evil in reading the trifling and irreligious publications which issue from the press, because they are able to reject all error which they may contain? still does it not

produce a distaste for more profitable and serious books? and, though it seem not so to you, is it not an evil, or an apparent one in the sight of others? and do not the profane inquire, "If the subject of religion is exhausted?" do not the undecided, forgetting that their knowledge is not so matured, follow your example to their own injury? That professor, who sees no unlawfulness in dancing, novel-reading, or love of dress, has much to fear that passion has darkened his mind, and inclination clouded his understanding; and, however strenuous he is for the lawfulness of them, if he consider their effect upon him, in diminishing his religious comfort, and quenching the Holy Spirit, he will see the necessity of avoiding them, if he would be a Christian indeed.

There are many things lawful which are not convenient, as the apostle expresses it: that is, there are many things not forbid, which should, nevertheless, be denied. Although there is in the gospel sufficient to restrain the vicious, and curb the licentious; although there is enough to perfect the man of God, and thoroughly furnish him to all good works; yet there is not every individual thing which the Christian must embrace or reject minutely pointed out. It is evident this could not be done without the character, disposition, and circumstance of every one were distinctly considered. But there is no uncertainty about what must be done; the Spirit, which is given to us, enables us to discern the good and evil; experience soon shows our easily besetting sin, and the weight which retards our progress; and we may soon find out among things lawful, what will be injurious to

our souls. How much to the peace and happiness of the believer it would be, if he would, by the assistance of God, remove the obstacle as soon as he perceived it, and, in faith, would forego every thing which clogged his devotions as soon as he knew what it was.

We should also remember, that however innocent any thing may be in itself, when used aright, the excess of it makes it an evil. All things are lawful, yet I will not be brought under the power of any. Whatever has an undue proportion of our affections, or draws us from God, must be denied, if we would possess the enjoyments of religion. The various affections of the heart, the inclinations, desires, and propensities of our nature, must be regulated; moderation in all things must be acquired—we must "keep under our body, and bring it into subjection," ere we experience that steady peace, and that unspeakable joy, which the gospel describes. Self-denial; separation from the world, and abstinence from all evil, are requisite to render us so eminent in religion as were the primitive Christians. They had no means of attaining to that exalted degree of holiness, which we have not. Our faith is the same, we contend for the same doctrines; why, then, are not our piety and comfort the same, but because we are deficient in striving against sin? but, because opposing the carnality of our minds, the dominion of our passions, and the gratification of our appetites, are less constant and strenuous, and enter less into any part of our religion.

To close these remarks. "To be what a Christian should be, we must not only abstain from evil, but endeavour to allow only

what will edify us." It is possible for us to have religion so predominate, "that whether we eat or drink, or whatever we do, we should do all to the glory of God." Our business, our recreation, and our duties, may all subserve our religion. Let us not ask who is sufficient for these things? Our sufficiency is of God. Faith removes all difficulties, and the Spirit enables us to do all things. Only let us resolve not to love pleasure more than religion—only let us seek a heart undivided 'between God and Mammon—only let us give ourselves wholly to the Lord—let us watch and pray—let us believe in him who is able to perfect us in every good thing, and we shall find all things possible to him that believeth.

A.

L. March 8th, 1824.

On the Primary and Figurative Use of Words, in Relation to the Ordinance of Baptism.

IT is impossible for any learned Pædobaptist to deny, that the word βαπτίζω means to immerse—or, in other words, to cover with water, when water is the thing predicated of the subject. All the evidence, both of classic and scriptural literature, would prove such a denial to be untrue. The only way in which it is attempted to maintain that it may mean to sprinkle, is by adducing passages in which the term is used in an allusive, figurative, or secondary manner; and from these allusions, or figures, an effort is made to obtain the primary meaning of a plain word in a positive command; rather than by obtaining a knowledge of the primary meaning of the word, to interpret its allusive and figurative

modes of expression. Thus, because the extraordinary operations of the Holy Spirit, descending on the apostles on the day of Pentecost, are called the Baptism of the Holy Ghost; and Nebuchadnezzar is said to have been baptized with the dew of heaven—it is inferred, that a few drops of water sprinkled on the forehead of a candidate for this ordinance, is baptizing him. Had our esteemed friends, instead of explaining the primary meaning of the lawgiver, from these figurative ways, in which the word is used, have interpreted the figurative mode by the primary, all would have been plain and easy. Nebuchadnezzar was baptized in the dew of heaven, because he was as wet as though he were immersed in it; the apostles were baptized in the effusion of the Holy Spirit, because they were as much filled and surrounded by it, as though they were immersed in it: all this is intelligible; but to say Nebuchadnezzar was entirely soaked by the dew in which he was enveloped, and the apostles were entirely covered with the Holy Spirit that descended upon them from above; and, therefore, a few drops of water sprinkled on the forehead of an individual is baptizing him, is a most preposterous and illogical way of using terms; and were it generally resorted to, would leave no stability in language; no fixed principles on which we could reason, in order to obtain the meaning of any statute, or ordinance, in the world.

By this method of explaining the primary meaning of words by their figurative and allusive expression, it would be easy to shew that all stability in language will give way. Let us try it on one or two common expressions. The

word **SWIM**, or **SWIMMING**. Every one knows that to swim means to be in part, at least, surrounded with water, and being upborne by its power to make our way through the flood or stream. This, or something near akin to this, is its primary meaning. If a person were required by his physician, or superior, daily to use the exercise of swimming, so would he understand it. This would be what is required. Nor could he be literally said to swim, unless in a similar way to this. David, however, says, Psalm vi. 6, "All the night make I my bed to *swim*; I water my couch with my tears." This is an allusive or figurative method of using the word, and interpreted by its primary meaning all is easy. David's sorrows were very great; tears fell from him during the night in plentiful effusions. But, suppose one who had received the command daily, to exercise himself in swimming, were to interpret the literal meaning by the figurative, and merely shed a few tears, or to throw a few drops of water over himself—and when interrogated by his physician, or superior, whether he had complied with the command, should reply in the affirmative—and explaining the way in which he had done it, should bring this quotation to justify himself,—how would his reply be received? Would it not excite pity, ridicule, or contempt, rather than approbation? yet in what would this method of reasoning differ from that of those who substitute sprinkling for immersion?

The word **DROWN**, in its primary acceptation, evidently means to produce death, by suffocating the body in a fluid. Now, if drowning were a capital punishment in this country, and the executioner of the laws were

to receive a commission to drown a criminal; he would naturally suppose he was to put him to death by immersing him in water, and continuing him there till life departed from him. But this word, though so plain in its primary sense, is capable of a figurative application. It is applied to the sorrows of the mind. Dr. Watts, in one of his hymns, says, "I am drown'd in griefs." This is by no means an uncommon way of using the term; and if interpreted in a proper way, there is no danger of mistaking it. By reasoning from the primary to the figurative, or secondary way of using it, we suppose, that to be drowned in grief, means to be oppressed and weighed down by it. But, suppose the executioner were to reason from this allusive, or figurative way of employing the word, and merely to excite a considerable degree of grief in the mind of the criminal—or to throw water upon him, so as completely to soak his clothes—like as we talk of being drowned in a shower of rain—would he have complied with the intention of the judge who pronounced the sentence? Yet is not this similar to the method by which the language of the lawgiver of the Christian church is interpreted in reference to the ordinance of Baptism?

I much question if the command to baptize had been issued by Christ in our vernacular tongue, and he had used the term dip, and bade his ministers "Go and teach all nations, dipping them in the name of the Father, and of the Son, and of the Holy Ghost;" whether, by searching in different authors for figurative, and allusive, and elliptical methods of using the word, we might not introduce sprinkling as the proper way of performing in it. Thus

we speak of dipping a pen in ink, whereby the tip of it is wetted by the fluid; of a tongue dipped in gall, when no direct immersion takes place; of the style of an author being full of colours dipped in heaven, when it is only bestrewed with rich and luxuriant imagery; and, therefore, since it is used in an allusive, elliptical, and figurative way, in which no total immersion of the subject takes place; the least possible application of water to a Christian candidate might be considered as dipping him, according to the mandate of the Lord of the Church, the King of Zion.

The instances which have been adduced, in order to prove that the word βαπτίζω does not mean to immerse, are far less decisive than any of the modes of expression to which reference has been made. As far as I have seen quotations, which have been adduced of the use of the word, by Pædobaptist writers of great learning and judgment, all these specimens suppose that the thing, or that part of the thing which is said to be baptized, is totally covered with the fluid in question; and the true controversy is, whether the thing or person said to be baptized, be put into the fluid, or the fluid applied to the thing itself. Now, as the principal idea of baptizing

is a covering the person with water, I should esteem it an immaterial point, provided the covering be complete, in what way it was applied to the subject—whether he went into it, or whether it came to him; but, as going into the water is most primitive, and less troublesome than applying water in any other manner all over the candidate, we act in this way. But I do ask—and I fearlessly ask—whether, after all our Pædobaptist brethren say, do they completely cover the bodies of those to whom they administer the rite with water? The answer of every spectator will be—No.

I would only add, that it is a rule of Christian casuistry, that in all disputed points, respecting a duty, when there are two ways of performing it; in which one is by all allowed to be correct, and the other dubious, that the safe way is to resort to that mode which is universally deemed right, rather than to that which is supported by feeble evidence. Now, as all allow, that βαπτίζω does mean to immerse, while it is doubtful whether it can be fulfilled by a partial sprinkling; is it “not the part of loyalty to the King of Zion, to attend to it in that way, which is certainly right, rather than in that which may be wrong?” E. D.

Miscellanea.

Address from the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations.

“WHEN a minister of the gospel, who has devoted a long and laborious life, with acceptance and usefulness, for the promotion of the

cause of religion, is removed by death, his name should be had in grateful remembrance, and his widow and children should inherit a portion of that affectionate esteem which, in his life time, he enjoyed.

“This was the feeling entertained by our pious Non-conformist forefathers nearly a century ago; and,

in order to give it full effect, and carry it out into lively and continued operation, they laid the foundation of this charity, which was instituted in the year 1733, for the relief of the families of such ministers of the Presbyterian, Independent, and Baptist Denominations, as, at the time of their death, stood accepted and approved by the body of ministers of their own Denomination, and who died so poor as not to leave their widows and children a sufficient subsistence.

"At the first, the annual sum given to the English widows was only five pounds, and to the Welsh widows three pounds each; but from the liberality with which the Society was supported, the Managers had the pleasure of increasing the Exhibitions, from time to time, until the year 1811, when they distributed fifteen pounds to the English, and eleven pounds to the Welsh widows. They have since, though with great reluctance, been obliged to reduce them to fourteen and ten pounds respectively.

"The Managers meet on the first Tuesday in every month, from the month of October to the month of May, both inclusive, to receive, and examine, and relieve such cases as shall be presented to them from the widows of either of the Three Denominations; and such is the spirit of harmony which has prevailed, that they are not aware of any instance in which a preference has been given to one Denomination over the other.

"Besides these annual donations, in urgent cases, the Managers frequently make a grant of ten pounds to apprentice out an orphan child of a deceased minister, by which means the immediate object is provided for, and the necessitous widow relieved from the expense of its maintenance.

"The number of recipients at present upon the books, is two hundred and twelve; and to discharge the exhibitions for the present year would require the sum of £2750; whereas the annual income upon which the Managers can with certainty calculate, does not exceed the sum of £2000, or thereabouts, leaving a deficiency of £750.

"The subscribers have been therefore reduced to a dilemma, either point of which has been pregnant with difficulty.

"To curtail the annual exhibitions which the poor widows were accustomed to receive, and to which they were probably looking at the end of the year for discharging the little debts they had necessarily contracted in the course of it, was distressing in the extreme; but to proceed in granting exhibitions so much beyond the income of the charity, appeared not only unjust, but highly imprudent, and a course which, if persisted in without a reinforcement of its funds, would, in a very short period, annihilate the Society.

"As the lesser evil, it has been concluded, to vote the accustomed exhibitions for the present year, and to make an urgent appeal to the body of Dissenters at large, for their benevolent aid, relying, (in humble dependence upon Divine Providence,) that they will afford seasonable and adequate assistance.

"It has, at the same time, been thought expedient, in order to prevent the widows relying with too much confidence upon a continuance of the same supply, to accompany the exhibition with a communication, that, unless an immediate and very considerable increase should be made to the income of the Society, a reduction must take place in the future exhibitions.

"The subscribers have also felt it their duty (though they have done it with great regret) to adopt the following Resolution, viz. 'That so long as the exhibitions to the widows already admitted upon their list of recipients, shall exceed the income of the Institution, the Managers cannot, with any propriety, admit *New Cases*.' However painful such a circumstance must necessarily prove, it can only be avoided by a very considerable augmentation of their income, or until the number of the present recipients be reduced.

"The Managers are apprehensive that this Institution is not so extensively known as its excellence and utility deserve; they have, therefore, resolved to make the

nature, design, and present state of it as public as possible; which, they trust, will prove sufficient to insure its success with the religious public, and especially with Protestant Dissenters.

"It appears to the Managers, that, under existing circumstances, it has become their duty, not only to appeal to their Dissenting Friends for assistance, but to suggest how such assistance may be afforded; and it has occurred to them, that if their respected brethren in the ministry, in and near the metropolis, (and, indeed, throughout the kingdom at large, where it could be conveniently done,) would make one public collection in the course of the present year, such a circumstance would, without doubt, be productive of incalculable benefit: besides which, if their respected friends among the Laity, who are in easy (and they are happy to say that not a few are in opulent) circumstances, would kindly become annual subscribers to the Institution, a vast increase would, without difficulty, be made to its funds. And, although one guinea per annum seems a sum so small as to be scarcely capable of effecting any permanent benefit; yet, let it be remembered, that if every Dissenter, in and near the metropolis, who can afford it, were to adopt this suggestion, a fund would be raised not only competent to meet the exigency, but sufficient to place the Society almost beyond the possibility of future difficulty.

"The Managers are fully aware that the Divine blessing alone can insure success; that 'the silver and the gold are the Lord's,' and 'the hearts of all are in his hands.' This cause is pre-eminently the cause of God;—concerning this we have his own gracious declaration, 'A Father of the fatherless, and a Judge of the widows, is God in his holy habitation;' and he has graciously condescended to relieve the minds of his dying servants with this encouraging declaration, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.' Now, if widows and orphans in general are the subjects of his peculiar regard, surely an In-

stitution, which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives, in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight.

"An Institution for such a purpose, the Managers now present to the attention of their Dissenting Brethren, and they anxiously hope, that, under the circumstances stated, they will cheerfully adopt and encourage it.

"To those who profess the religion of Jesus, and enter into the divine and benevolent spirit of its Author, it is presumed the appeal will no sooner be made than allowed. An inspired apostle has said, 'Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction,' as well as, 'to keep ourselves unspotted from the world.'

"It is to persons of such views, and who entertain such high and exalted feelings, that the present appeal is made; and though perhaps it might, without much impropriety, be made generally to all classes of Christians, yet surely, to Protestant Dissenters, it comes with higher and more forcible claims, and to such, it is confidently hoped, it will not come without its due effect."

To the above Appeal the Editors add their most urgent request, that the Pastors and Deacons of our churches would take it into immediate consideration, and resolve on a congregational collection in aid of an Institution, from which the widows of our ministers have received the most kind and benevolent attention.

Subscriptions and other benefactions will be thankfully received by Benjamin Shaw, Esq. Treasurer, Borough; Mr. H. K. Smithers, Secretary, 323, Borough; and Mr. Isaac Hailes, Collector, 29, Budget-row, Watling-street.

QUERY.

Is it demonstrable from the word of God, that Christ ever appeared in this world previous to his assumption of human nature; and, if he did, on what occasions? J. B.

Obituary and Recent Deaths.

ELIZABETH KINGSTON.

SEPTEMBER 6, 1822, died, in the 24th year of her age, Elizabeth Kingston, of Middleton Cheney. From a child, she had known something of the sacred scriptures. Many of their important sentiments were deeply impressed upon her mind, and much of the consolation which they are so eminently calculated to afford, was enjoyed by her, even at this early period. For this, under the blessing of God, she was indebted to the pious instructions of her excellent mother, who not only taught her to read the sacred scriptures, but instructed her to learn such catechisms as were calculated to show her their meaning, and impress their importance. She possessed a very tender conscience, which made her shrink from many of the vices into which others ran with youthful eagerness. Instead of spending her leisure hours in the company of the vain and thoughtless, she spent them in retirement, reading the word of God, and such books as were calculated to nourish the growth of that piety, which already discovered appearances the most delightful and promising. It was often her parent's inexpressible joy to see her on her knees before God, when, by her, he was unobserved; and to hear her implore, with great earnestness, that mercy she felt she needed, and which, it is hoped, she obtained. In her attachment to her parents, and in her obedience to their commands, she was an example worthy the regards and imitation of all who knew her.

At what precise time the grace of God first visited her mind, she could not distinctly say; for, among her earliest recollections, were to be found a tenderness of conscience, a striving against the corruptions of her heart, solicitude not to go into the way of temptation, delight in retirement, reading, and meditation, and great joy in the company of the saints, and in the sanctuary and service of God. These sentiments, as she advanced into life, became

more vigorous and influential. Having walked with God for many years, she now felt it her duty to make a more public avowal of her attachment to Christ, and her obedience to his commands. To attend to this duty was indeed to her a most difficult undertaking, because it would bring her more into public view. Her's had been the retired religion of the heart and the closet, that "pure religion, and undefiled before God and the Father," which consisted, "in visiting the fatherless and widows in their affliction, and in keeping herself unspotted from the world." Though she trembled at the thought of making a public profession of religion, yet her obligations to do so were clearly ascertained, and powerfully felt. In July, 1822, she was baptized, with her dear friend Hannab Simmons, and several others, and sat down at the Lord's Supper. Her connexion with the church of Christ upon earth was of short continuance; but brief as it was, it was long enough to assure us, that in her death we sustained a considerable loss; and also to embalm her memory in the hearts of her Christian friends. Enjoying the cheering influence of hope, and the manifestations of the love of Christ, she felt affectionately concerned for all her dear relatives, and for all who visited her. Entertaining the delightful hope that she should soon be blessed with the presence of God in heaven, she asked the deeply interesting and solemn question, of her mother, and of those who were present, "Shall I meet you there? Mother, shall I meet you there? O, shall I, mother?" To each of her brothers and sisters she recommended the Bible, as being able to guide them through life, to comfort them in affliction, and to support them in death. To her youngest sister she said, "Betsy, be a better girl; do what you can for your father and mother. Do not be stubborn, but strive to learn all you can, and mind religion while you are young, that it may support you in affliction, and preserve you

from the snares of the world." To her minister she proposed the deeply affecting question, referring to an interview in heaven, "O, Sir, shall I see you there?" She manifested a great deal of anxiety lest she should be deceiving herself; but composed herself by hoping in the mercy of God through Jesus Christ. On Thursday, 1st of August, she became so much worse, that her friends thought it proper to send for her brothers, who resided at some distance from her.

To her brother Joseph she said, "My dear Joseph, how is it that you come now?" When she was informed, that the news of her being so very unwell had brought him, she replied, "Oh, my dear Joseph, you are often unwell yourself, but you received a Bible from the Sunday School; did you not? I hope you read that blessed book often, for it is able to make you wise unto salvation. In that book you will learn your duty to God and your fellow-creatures. Search in it as for hid treasure." The Sabbath School in which she was so valuable a teacher, was often much upon her mind. To a dear friend and fellow-teacher, who waited upon her with unwearied kindness, night and day, and whose kind attentions ceased only with her exhausted strength and spirits, and then were repeated as often as these were recruited—to this kind and constant friend she said, "Should my life be spared, I hope I shall not be so backward to converse with the children as I have been; but endeavour to shew them their dangerous state by nature and practice, and lead them to that Saviour who is now precious to me." She wished the children of her class to be reminded of the last solemn conversation she had with them, when she hoped that they would all meet her at the right hand of God. She left some solemn charges to be given to the teachers, that they would be constant and diligent; not to be turned aside by difficulties, nor cast down by discouragements, but to be always abounding in this interesting work of the Lord. On Sabbath evening, she thought, and so did all her

friends, that she was dying. It was delightful to witness her steady confidence in the mercy of God, through the atonement of Christ, and the calm and sweetly composed state of her mind in the immediate prospect of death. With what delight and satisfaction did she say, "Christ is mine. He is my Prophet, my Priest, my Advocate with the Father, my Friend, my Forerunner. O what a precious Saviour is Christ to me."

Two hours before her death she said, "I am going to sing hallelujah to the Lamb, for ever and ever"

How useful was her life! how peaceful and happy her death! "Mark the perfect man, and behold the upright, for the end of that man is peace." On the following Sabbath a sermon was preached from 1 Cor. vii. 29, (chosen by the deceased,) to a very numerous and deeply-affected auditory.

GEORGE HARDEN,

One of the Monitors of White's Row Sabbath School, Portsea.

Was admitted into the Sabbath School in the early part of the year 1816, and was placed under the care and instruction of a teacher, who had at heart the spiritual interests of the rising generation. Ere he had belonged to the school three years, he had committed to memory Dr. Watts's Catechisms, and part of the Assembly's Shorter Catechism. In addition to these, he had also, within the same time, learned a great many Hymns—the Gospels by Matthew and John, the whole of the Acts of the Apostles, afterwards the whole of the Epistle to the Romans, and a part of the Book of Proverbs; for some years he continued to be engaged in similar exercises.

It was hoped and believed, that the many and important truths contained in these books, were not merely impressed upon his memory, but that he understood them—that he felt their importance, and experienced their enlightening and renovating influence.

Steady in his deportment, atten-

tive to the instructions communicated, he uniformly had the affectionate regards of his teacher, and of others to whom he was known. Those who watched over the general interests of the school, and observed the effect of its instructions, perceived with pleasure that the deceased afforded evidence of incipient piety. Some time since, therefore, means were adopted, tending to strengthen his principles—to cherish his religious impressions, and to train him to usefulness.

This evidence was strengthened by what passed during his illness, in which he was frequently visited by his teacher and his minister. He was a lad of few words at all times, and a distressing cough prevented much conversation that might otherwise have taken place at this season, yet what did drop from his lips tended greatly to increase the pleasing hopes of his piety, which had been indulged, and to afford much encouragement to parents, teachers, and ministers, to embrace every opportunity of communicating religious instruction to the youthful mind. *“He acknowledged that his painful affliction was no more than he deserved, for he was a sinner against God.”* It is proper to remark here, that his moral character was most excellent, being obedient to his parents, affectionate to his brother and sister, and very industrious in his daily occupation. His master, to whom he was apprenticed, has given him the highest character; we may, therefore, infer, that he understood that God’s law reached not only to outward actions, but to the thoughts and intents of the heart. He testified that “Christ was precious to him,” feeling himself to be a sinner; this indicated that he rested his hope of mercy in his mediation. Being asked “if he wished to live, or to die?” he said, “which the Lord thinks best, he was not afraid to die.” Behold here his submission to the divine will, and the confidence he placed in God. Upon one occasion, saying to his mother, “Oh mother, what should I do without you!” and his mother remarking, “What

would you do, if you had not a God to go to?” he replied, “God loves me; come, blessed Lord, and take me to thyself.” Upon another occasion, he said to his mother, “that, though he could not talk much, yet he liked to hear his father and his teacher converse about good things.” Just before he died he said, “I am in a departing state,” and begged that his brother, who was overwhelmed with sorrow, might be removed. His brother approached to take his leave, and said, “I shall never see you any more;” to which the dying child replied “*Perhaps in heaven, where Christ*”—(here his voice failed,) it is supposed he would have said, “*Perhaps in heaven, where Christ is,*” but he was unable.—He spoke no more, but, soon after, fell asleep, we trust, in Jesus, aged fifteen years and ten months.

T. C. M.

February, 1824.

THOMAS CHEVALIER, Esq.

EARLY on Wednesday morning, the 9th ult. Thomas Chevalier, Esq. almost suddenly, departed to the heavenly rest, in the fifty-seventh year of his age. The loss thus sustained by the church and the world is deeply felt and lamented. In his profession, as a surgeon, he was eminent: and in his connexion with the church he was universally esteemed. He stood an honourable member of the church meeting in Keppel-street, London, more than *forty years*, and, nearly *thirteen years* he was held in deserved reputation as one of its Deacons. On Tuesday, the 15th ult. his remains were interred in the family grave in Bunhill-fields, in the presence of a considerable number of relatives and friends, in whose appearance might be discovered the deep impression produced by this painful occurrence: and on the following Lord’s-day his funeral sermon was preached from Galatians i. 24.

Review.

On Baptism, chiefly in Reply to the Etymological Positions of the Rev. Grenville Ewing, in his "Essay on Baptism;" the polemic Discussions of the Rev. Timothy Dwight, S. T. D. L. L. D. in his Work entitled "Theology;" and the Infe-rential Reasonings of the Rev. Ralph Wardlaw, D. D. in his "Lectures on the Abrahamic Co-venant." By F. A. Cox, A. M. of Hackney. p.p. 157.

THE present period is distinguished by a considerable measure of Missionary zeal. Christians, not satisfied with their own edification, or that of the churches to which they belong, have formed societies, and engaged in plans, for the widest possible diffusion of the truth. These societies and plans are of different descriptions. In some of them professors of one denomination are chiefly engaged, favoured with the assistance and prayers of others. In others, Christians of several denominations are united, as in one body, and co-operate, as in a common cause. In this species of concentrated zeal and labour, the Bible Society takes the highest place. And, where the friends of our Lord's can unite their prayers and labours and wealth, without the sacrifice of any principle of conscience, such union and co-operation cannot be too highly valued, nor too ardently cultivated. But, as long as professors of Christianity do differ, on any leading doctrines of Christianity, on any leading ordinances of Christianity, perfect harmony of fellowship, and perfect combination of exertion, cannot be expected. Our Lord's prayer has not yet been fully answered; "May they be perfect in one, as we are one, that the world may believe that thou hast sent me."

Differences in the one Christian family, in the one kingdom of our Lord, are much to be deplored. Offences, both from errors in doctrine, and from imperfections in life, will come. And such as cause divisions by their errors, or their spirit,

or their sins, are in a serious state. If a Christian consult his own ease only, he will keep at a distance from such; he will hold fast the faith for his own edification, and adhere, in all points of practice, to the one authority of his beloved Lord. But he is bound to seek the welfare of others—and is, therefore, sometimes called on to defend the truth, to impugn error, to rebuke and reprove, with all longsuffering and doctrine. In these circumstances, Mr. Cox has found himself placed. Had he followed the dictates of his own inclination, he would have been among the last to enter the field of controversy with such as he esteems in the church of Christ. His work, on Baptism, will be imputed by none, who knows him, to any desire, on his part, to widen existing differences, to exasperate tempers already warmed, to blow a fire already burning. This work contains a defence of the Baptists against the threefold attack of Mr. Ewing's Etymologies, Dr. Dwight's eloquent, yet superficial, Sermons, and Dr. Wardlaw's laboured and metaphysical Discussions on the Abrahamic Covenant. It is not our wish to enter upon the controversy. Mr. Cox's work is likely to fall into the hands of many Pædobaptists: and, if sound argument, Christian temper, scriptural statement, and genuine well-timed sarcasm, can operate on a candid inquiring mind, this work is likely to produce conviction, repel prejudice, and impart instruction.

Mr. Cox's work first examines Mr. G. Ewing's Greek etymological disquisitions, which, surely, are unworthy of a man who is a real scholar. The meaning of the Greek word "Baptizo," if it be capable of being understood at all, may easily be fixed by a reference to *Lexicographers*—to Greek classics—to Greek Christian fathers—to the Greek church as at present existing—to the scriptures themselves. All these are in favour of immersion, and form a mass of authority not to be shaken. Let one clear instance

of Baptizo, signifying to sprinkle, be produced, from a competent authority, and then the matter will be worthy of altercation. Till then, of what authority is the simple assertion of a Disputant, whose system requires, nay compels, him, to adopt a particular interpretation. It is truly painful to see good and learned men advocate a meaning for which no authority can be produced, and deny that of which the proof is as abundant as can be required.

In his second part, Mr. Cox examines the statements of Dr. Dwight, the American divine. He follows him step by step—and pursues his every winding. The Doctor treads on far more interesting ground than Mr. Ewing. He advocates the right of infants to the ordinance of Baptism; a question deeply involving the nature of the ordinance—the nature of the Christian profession—and the whole frame of a Christian church. If Christ's kingdom be heavenly, if it be composed of regenerated persons, or of such as appear to be so, if all its privileges, laws, and obligations, be referable to converted men, then infants, *as such*, cannot be received into it, nor admitted into its privileges. This is the hinge of the whole argument; and Mr. Cox wisely introduces his volume with a brief Dissertation on this topic, which sets the question for ever at rest. He also follows the Doctor into all the particularities of his argument, and discovers the perfect harmony which may subsist between good logic and good temper, between sound sense and genuine humour.

In the third part, Dr. Wardlaw's view of the Abrahamic Covenant is examined. Dr. Wardlaw deservedly occupies a high place in the esteem of the Christian church. His writings and labours and life have been long devoted to the best of causes. In the Socinian controversy he has vindicated an essential branch of the faith once delivered to the saints, and *obtained for himself a good degree* among the friends of Immanuel. His lectures on the Abrahamic Covenant have been published many years. When they first appeared, the known talents, the sound learn-

ing, and the logical acumen of the author, drew to them a large share of the public attention; and elicited answers on the part of the Baptists. But controversy is often short lived. It excites feelings too violent to be lasting, feelings which the servant of the Lord will endeavour to restrain and regulate.

Mr. Cox's reply to Dr. Wardlaw, is rather late. But the subject, independent of Dr. Wardlaw's particular illustrations or arguments, is of moment in itself, and has been considered a strong hold for Pædobaptism, by several of its most able and judicious defenders. Mr. Cox enters fully and minutely into every part of the discussion. If every topic, adventitious to the main point, be lopped away, the sum of the argument, in favour of Infant Baptism, may be stated thus: "Abraham, under the covenant of grace, was commanded to circumcise his children—therefore Christian parents, under the same covenant, are enjoined to baptize their children."—If we model premises as we please, we can establish any conclusion deducible from them. But here let the whole truth be stated, and the fallacy discloses itself at once. Abraham was enjoined to circumcise not his children merely, but his servants, nay his slaves bought with money. This is the original law of circumcision. Is this law applicable to Christian Baptism? Not another word is necessary in fair argument to overthrow the whole hypothesis.

The following passage from the work before us, will form a suitable conclusion to this article.

P. 89. "At the hazard of incurring similar charges, I distinctly reaffirm the same [that to baptize is to dip] and venture to add, that Dr. Campbell had the best reasons for what he stated, and *Three* witnesses to the truth of it, whose testimony no sophistry nor cross-examination can overthrow, *Etymology, Use, and Antiquity*. Mr. Ewing knows well that *every authority* is against him, and in favour of Dr. Campbell. If Mr. Ewing, or any of his brethren, will produce me a single case, in which it is shewn that *sprinkling* is more

properly the radical idea than plunging, I will concede the etymological point at once : and, if he, or any of his brethren, will bring forward one single instance only of infant sprinkling, from the Old or New Testament, or one single command inculcating the practice, I will instantly concede the practical point, and attach myself to the Pædobaptist Denomination. Will Mr. Ewing, or any of his brethren, venture to give me a similar pledge ?”

Adult Baptism, and the Salvation of all who die in Infancy, maintained, in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M.A. By Isaiah Birt. Second Edition. 1s. 6d.

WE refer our readers to the Review of the first edition of this pamphlet in our Number for January, 1822.

In refuting the grand argument of Mr. Burder, that the infant seed of believers should be baptized, because the seed of Abraham were to be circumcised, Mr. Birt shows,

“That the notion of a privileged order of infants, in relation to the Divine favour, constituted either by natural descent, or the administration of a rite, is as contrary to the genius of the gospel dispensation, and to the express declarations of the New Testament, as it is opposed to the most natural and grateful conclusions drawn from the known perfections and gracious dispensations of our merciful God, which give us the most pleasing confidence that all dying infants, without exception, are saved; that the principles insisted upon by us, in relation to the subjects of baptism, have nothing in them peculiar, distinct, or uncommon, but are the very principles on which all our Christian brethren act on every religious subject except infant baptism; that, in taking our common principles to the baptistery, we neither differ from ourselves, in any respect, nor from them in general,—whilst they, in renouncing at the font our common sentiments, really differ as much from themselves as they do from us; and that it is for the Pædobaptist, not the Baptists, to account for singularity of sentiment, the prin-

ciples of infant baptism being the solitary exception to the otherwise general and common rule.” p. 41.

While we recommend this pamphlet, as containing a reply to Mr. Burder's Sermon, we highly applaud both these gentlemen for the spirit of kindness and urbanity which they uniformly manifest, and sincerely wish that they may, in this particular, be imitated by all future investigators of truth. The tract, also, lately reviewed in this work, upon the same subject, by Mr. Kinghorn, contains a most able discussion of this whole argument; and it appears to us, that no Protestant Dissenter, who pleads for the necessity of spiritual regeneration, as essential to the Christian character, can ever answer the arguments it contains: nor reconcile any objections he may make to the reasoning with the general principles of evangelical religion. Pædobaptists, who are masters of families, to be consistent, must either give up their argument from the rite of circumcision, or compel their unconverted servants to be baptized, *whether* they approve it or not;—but how abhorrent this to the notion of a spiritual house, “built up with “lively stones.”

LITERARY INTELLIGENCE.

Just Published.

Vol. II. of the new and uniform Edition of Dr. John Owen's Works. 12s. Bds.

Theodore, or the Gamester's Progress; a Poetic Tale, embellished with a superior Copper-plate Engraving.

Rural Rambles; embellished with a superior Copper-plate Engraving. 18mo.

Bunyan Explained to a Child; consisting of Fifty-one Scenes from the Pilgrim's Progress, and a Map of the Journey; with an original Poem, and Explanation to each. By the Rev. Isaac Taylor, of Ongar, Author of Scenes in Europe, &c. 1 Vol. 12mo. neatly Half-bound.

The Christian Father's Present to his Children. By the Rev. A. J. James. 2 Vols. 12mo.

In the Press.

A Key to the Gospel of St. Luke; consisting of the original Greek, and an Interlineary literal Translation, upon the Hamiltonian System, 8vo.

Burke on the Sublime and Beautiful, handsomely printed, 8vo. Bds. 6s.

Hunt's Bredow's Tables of the History of the World, chiefly adapted for Instruction; divided into 1. Ancient History, 2. Middle Ages, 3. Modern History.—Second Edition enlarged. 3s. in Sheets, and 3s. 6d. in Covers.

A Second Edition of the Village Hymn-Book; a Selection of a large Number of Hymns from various Authors, suited for Village Congregations. By Ingram Cabbin, A. M. Bound in Sheep and lettered at 1s. 4d. each; or in stiff Covers at 1s.

Letters in Rhyme, from a Mother at Home to her Daughter at School. A neat Pocket Volume. Also,

Mr. W. A. Hails, of Newcastle-upon-Tyne, has ready for the Press, Remarks on Volney's Ruins of Empires, to be dedicated, by Permission, to the Right Rev. the Lord Bishop of St. David's. These Remarks, it is hoped, will supply what has long been considered a Desideratum, a regular Reply to the Sophisms of that daring and popular Writer.

Preparing for the Press.

Free Communion Vindicated, being a Reply to the Rev. Joseph Ivimey on that Subject.

Mr. Stennett, of London, is preparing a Memoir of the late Rev. W. Ward, Baptist Missionary at Serampore.

Intelligence, &c.

Protestant Society for the Protection of Religious Liberty.

On Saturday, May 16th, the Thirteenth Anniversary Meeting of the Protestant Society for the Protection of Religious Liberty, was held at the City of London Tavern. The great room was filled at an early hour by a very respectable assemblage of ladies and gentlemen, notwithstanding a heavy fall of rain during the whole of the morning.

At eleven o'clock Lord Holland took the chair, by invitation of the Committee. His Lordship was received with very warm and general applause.

After a powerful address, of three hours, from Mr. John Wilks, the following resolutions were unanimously carried.

1. "That this society, composed of members of the established church, as well as hundreds of congregations of Protestant Dissenters, again express their unabated devotedness to the cause of religious freedom in England, and throughout the world—and again declare, that they esteem the right publicly to worship God according to the conscience, to be a right which the sincere and wise never can concede, and which it is unjust, impolitic, and impious to infringe."

2. "That every new demonstration of the importance and utility of 'The Protestant Society for the Protection of Religious Liberty,' occasions regret

and gratitude; and, that while this meeting annually celebrates the success of the Committee, in exposing or resisting wrongs, they deplore the intolerant spirit whence those wrongs originate, by which such unabating efforts are required. That they now lament the continuance of attempts to assess places of religious worship to the poor; to extort turnpike tolls that have been repealed; to disturb, by offensive riots, religious worship protected by the law; to withhold the rites of interment from the dead; to enforce assessed taxes that are not payable, and to deprive the conscientious poor of all relief."

3. "That this meeting regard the Test and Corporation Acts as laws which no necessity could originally justify, and for which no practical necessity now exists, and as measures producing disgust and grief to pious churchmen, and degrading to millions of Britons, equal to any of their countrymen in cultivated talent, in public virtue, in patriotic zeal, and philanthropic usefulness, and therefore earnestly desire their speedy abrogation: and, that whilst this meeting approve the conduct of their committee, in declining to concur in any application to Parliament during the remainder of the Session, they would invite liberal Episcopalians, and Dissenters of all denominations, and the Wesleyan Methodists, to prepare, by temperate, but firm and simultaneous efforts (as soon

as a new Parliament shall be elected), to obtain their total and long needed repeal."

4. "That this meeting lament the rejection of the Unitarian Marriage Bill, not only as a refusal of just relief, but as an indication of the existence, amongst high authorities, of a potent spirit, hostile to liberal principles—a spirit hopeless to propitiate, and difficult to overcome. But that their regret is mitigated by their perception, that this spirit does not influence persons in such elevated situations as the Right Reverend the Archbishops of Canterbury and York, and the Bishop of London, and the Right Hon. the Earl of Liverpool, and that to those distinguished personages, as well as to the noble Whig supporters of the Bill, this meeting offer, for their more enlightened and more liberal conduct, their public and most cordial thanks."

5. "That this meeting are deeply affected by recent events in the British Colonies, especially such as are connected with the loss of the Missionary, Mr. Smith, all circumstances relating to whom they are anxious to see earnestly and thoroughly investigated; that they are assured of the vast individual, local, and national advantages that have resulted from the disinterested and holy labours of Missionaries in those distant regions; and that, by experience, they are apprehensive that ecclesiastical establishments may discourage those labours, may retard improvement, and may impede the progress of civilization and Christian truth; and that they therefore approve the purpose of the committee to petition Parliament against all needless restrictions on religious worship in the West Indian Isles; and direct their committee to watch, with the greatest caution, every measure by which the interests of Protestant Dissenters, and the cause of religious freedom, may be assailed in any part of the British Empire, now wide-spreading over so many realms, and so many millions of the human race."

6. "That this meeting desire that some measures be speedily adopted, whereby the baptismal registers of Protestant Dissenters and Methodists shall be rendered as availing as the parochial registers of the Established Church, and whereby the numerous Baptist brethren should have some valid register of births, and be no longer subject to those peculiar oppressions to which they have been so long and cruelly exposed."

7. "That although this society have

not hitherto opposed grants of public money for the erection of new churches connected with the Established Church; yet, as they are convinced that the vast wealth of that Church supplies resources sufficient for all such purposes, as such buildings are frequently erected without necessity, and converted into means of individual gain; as themselves, at their own charges, erect and uphold all their thousands of religious edifices, and support their ministers, and yet contribute equally with their countrymen to tithes, church-rates, and all the charges of the Established Church; and as Episcopalians would freely erect such edifices, if the privilege of presenting their own ministers was not withheld. This society now specially instruct their committee to oppose any further grants for those purposes, and pledge themselves strenuously to co-operate for the prevention of the increase of burdens which ought not to be imposed."

8. "That the judicious, energetic, and well-directed exertions of the committee for this society, during the past year, merit continued confidence and unabated praise, and that they be requested to form the committee for the ensuing year."

9. "That to Robert Steven, Esq. the meeting present their sincere as well as accustomed thanks, and that he be requested to continue his efforts for religious freedom, by those useful labours for the improvement of Ireland, which tend to the greatest usefulness, and have been rewarded by great success."

10. "That this meeting cannot adequately express their high estimation of the indefatigable, intelligent, and disinterested labours of Thomas Pellatt, Esq. and John Wilks, Esq. the Honorary Secretaries to this society, and that they be respectfully invited to continue their labours through another year."

11. "That this meeting cannot separate without renewing their warmest assurances of sincere attachment to the Right Honourable Lord Holland, their Noble Chairman, and that they rejoice in another opportunity to declare, that his uniform attachment to civil and religious liberty, and his wise, liberal, and consistent conduct, have obtained, as they have well deserved, their grateful confidence and profound respect."

List of the Committee of the Protestant Society, for 1824.

Rev. J. Brooksbank, W. B. Collyer,

D. D., G. Collison, F. A. Cox, A. M., F. Russell, A. M., A. Fletcher, A. M., Rowland Hill, A. M., T. Jackson, T. Lewis, W. Newman, D. D., W. F. Platt, John Townsend, and Matthew Wilks;

D. Allan, Esq., J. B. Brown, Esq., L. L. D., W. Bateman, Esq., James Emerson, Esq., James Esdaile, Esq., Thomas Hayter, Esq., J. Pritt, Esq., W. Townsend, Esq., T. Wilson, Esq., Matthew Wood, Esq., M. P., T. Wontner, Esq., T. Walker, Esq., James Young, Esq., Robert Steven, Esq., *Treasurer*, Thomas Pellatt, Esq., and John Wilks, Esq. *Honorary Secretaries*.

The Continental Society, For the Diffusion of Religious Knowledge over the Continent of Europe.

The anniversary sermons of this society, were preached by the Rev. Hugh McNeile, A.M. Rector of Albury, Surrey, on Tuesday evening, May 11th, in the parish church of St. Clement Danes, Strand; and by the Rev. Ralph Wardlaw, D.D. of Glasgow, on Tuesday evening, May 18th, at Great Queen-street Chapel, Lincoln's-inn-fields.

The Sixth General Meeting was held at the Crown and Anchor Tavern in the Strand, on Wednesday, May 19th. The chair was taken a little after twelve o'clock, by Sir Thomas Baring, Baronet, M. P., the President, when an interesting Report was read by the Secretary, detailing the successful labours of the society in the Netherlands, France, Germany, Switzerland, and Spain. The resolutions were moved and seconded by H. Drummond, Esq., Rev. H. McNeile, Spencer Percival, Esq., Rev. Dr. Thorpe, Rev. Dr. Bogue, Wm. Cunninghame, Esq., Rev. W. A. Evanson, Sir C. S. Hunter, Dr. Parker, and Rev. J. Townsend.

The receipts during the past year were £1767 14s. 4d.; and the disbursements, £1935 10s. 4d. The collections at the sermons amounted to £101 3s. 8d., and that at the meeting to £55 15s. 10d., besides donations and subscriptions to the amount of £59 17s.

London Female Penitentiary.

THE Seventeenth Annual Meeting of this Institution was held on the 12th of April, in Stationers' Hall, Ludgate-hill; Major-General Neville, one of the Vice-Presidents, was in the chair, (the recent indisposition of the

President, Wm. Wilberforce, Esq. M. P. having precluded his attendance.)—The meeting was addressed by the Rev. J. Julian, D. Ruell, Dr. Winter, J. Hargreaves; the Right Hon. Sir G. H. Rose, M. P., John Poynder, Esq., W. A. Hankey, Esq., Thomas Wilson, Esq., Samuel West, Esq., Joshua Pearson, Esq., and W. Brownlow, Esq.

Since the last Report, there had been 162 applications for admission; of which 127 had been received into the Asylum; 28 had been placed out in service; 22 restored to their friends; 53 withdrawn at their own request, or been dismissed; 2 had left from ill health; and one had married. There were 107 females in the house at the last return.—Among the interesting topics of the Report were the following. That the committee had, during the past year, ascertained that four of the former inmates of the Asylum, who had been placed in respectable situations of service, had begun to lay by money from their wagers, which they had deposited in the Savings Banks of their respective neighbourhoods; and that the amount thus saved, had been found to exceed the sum of £40. A proof, at least, of the formation of habits of industry and economy. Several letters from persons who have taken some of the former inmates into their service, were read; expressive of their good conduct and steady deportment.

A committee of ladies at Hereford have united together, (in the same way as that of Brighton,) to rescue some of the unfortunate females around them; and to place them in a way of escape from their misery.—Not been able to meet the expense of a local establishment, an agreement has been made, by which ten such persons may be received into the institution at Pentonville. A small library has been formed by the ladies' committee, in each of the four wards; to increase which, any books for the edification of the inmates will be gladly received.

Naval & Military Bible Society.

FORTY-FOURTH Anniversary Meeting of the Naval and Military Bible Society, held at the Argyll Rooms, Regent-street, Tuesday, the 11th of May, 1824,

The Earl of Roden in the Chair.

Movers and Seconders of Resolutions, &c.

Admiral Lord Gambier, Lord Bexley;

—The Earl of Rocksavage, Rev. J. W. Cunningham; — Major-General Orde, Major Phipps, 13th Bengal Infantry. — Captain Bazalgette, Royal Navy. — Rev. Hugh M'Neille, Captain Franklin, R.N.; — Rev. Henry Binney, Chaplain from Cape Breton, Rev. John Leitchild; — Captain Bell, Royal Artillery, Rev. R. C. Dillon; — Rev. Joseph Parsons, Chaplain, H. E. I. Company, Lieut. J. E. Gordon, R. N.

Bibles and Testaments issued during the year, upwards of 4,200 copies.

Receipts, year ending

10th May, 1824..... £2277 7 9

Expenditure..... £2324 7 1

But there is a claim upon the society, unpaid, amounting to £600, which is £600 less than was owing last year.

Collected at the Argyll £. s. d.

Room, not being annual

subscriptions, or dona-

tions, 11th May, 1824.. 100 3 2

Donations and new annual

subscriptions..... 71 12 0

£171 15 2

Essex Association.

On Tuesday and Wednesday, the 18th and 19th of May, 1824, the Association of Baptist Churches, in the County of Essex, held their Annual Meeting at Waltham Abbey. — On Tuesday, Mr. Sangster, of Dunmow, preached, from Phil. i. 27. In the evening of the same day, the ministers and messengers met, to hear the letters from the several churches, which were gratifying as to the general state of the churches, all of which evinced a growing sense of the importance and necessity of the outpouring of the Holy Spirit; of the value of Missionary exertions, at home and abroad, and in increasing zeal for their extension and prosperity.

On Wednesday morning, at seven o'clock, Mr. Haines (the Association Itinerant) preached, from Heb. iv. 9; and, at eleven o'clock, Mr. Francis, of Colchester, preached, from Heb. iii. 2; also, Mr. Wilkinson, of Saffron Walden, from Acts iv. 12. After which, Mr. Haines, the Itinerant, read a Report of his labours, during the last year, which was encouraging.

The Circular Letter, "On the Connection between Doctrinal, Experimental, and Practical Religion," is put to press, and its appearance expected in a short time.

Mr. Smith, of Ilford, preached in the evening, from Isai. xliii. 4.

At this Association the following resolution was passed:

"Resolved, — That this meeting most deeply sympathize with the London Missionary Society, and other friends of Missions, in the premature death of the excellent Missionary Smith; and enter their protest against the cruel and unmerited persecution to which he was exposed; — that it regards, with great satisfaction, the firmness and moderation with which they have defended his character and conduct, and the zeal with which they have maintained the liberty, importance, and obligation of Missionary enterprises."

The next Annual Meeting of this Association to be held (Providence permitting,) at Colchester; Messrs. Pilkington, of Raileigh, and Keen, of Waltham Abbey, to preach; in case of failure, Mr. Bain, of Potter-street.

C. T. K.

NEWCASTLE UNDER LYNE, STAFFORDSHIRE.

It will, doubtless, gratify the friends of the Redeemer, to hear of the enlargement of his visible kingdom, though in ever so small a degree; under these feelings we have great pleasure in transmitting the following statement.

Through the kindness of our Heavenly Father, a pleasing congregation has been collected, and a church, comprising sixteen members, formed in this town, from a very small beginning — an incidental circumstance.

About two years since, Mr. Thompson was accustomed to take advantage of the occasional visits of ministers at his house, by calling together his family and neighbours, to hear the word of life, in one of the apartments of his own house. This being found highly inconvenient, first suggested to Mr. Thompson the propriety of fitting up a room in his manufactory, for the same purpose. From this humble commencement, and merely temporary design, has originated, under the blessing of God, the present encouraging interest. During the above interval, Mr. Smith (while preparing for the ministry,) became acquainted with Mr. Thompson, who frequently invited him, as well as other ministers, to preach in the room. Mr. Smith has recently acceded to the unanimous wish of the church to become their pastor.

The formation of the church, and the services of the ordination, were solemn and interesting. On Lord's-day, the 9th of May, Isaiah Birt, of Birmingham, (who originally opened the room,) preached a most affecting sermon, from John xvi. last clause of 23d verse. In the afternoon, the friends intending to be formed into church fellowship assembled. Mr. Birt then read Romans xii.; delivered a most affectionate and faithful address—prayed—recognized the union of the members, and concluded, by administering to this infant church the Lord's Supper; several friends from a neighbouring church also communicated: the whole formed a highly delightful opportunity. In the evening Mr. Birt preached from John x. 27, 28.

On Tuesday evening, the 11th, Mr. John Birt, of Manchester, preached from Isaiah lvi. 7.

The ordination services were conducted in the New Methodist Chapel, (which was generously lent for the occasion,) on the 12th. Mr. James Lister, of Liverpool, delivered an introductory discourse, from Acts ii. 47; Mr. John Birt offered up the ordination prayer, and his father gave a most impressive charge, from Luke xii. 43. The remaining services were postponed until the evening, when Mr. Lakelin, of Burslem, commenced with prayer; and Mr. Stevens, of Rochdale, addressed the church, from Phil. ii. 16.

Much happiness was enjoyed on the occasion by those who were engaged in the solemnities of the day: the sphere of labour being extensive, much good is humbly anticipated from this settlement. Mr. Smith has had no inducement, from pecuniary considerations, to cast in his lot with this small infant society; but, it is hoped, through the Divine blessing upon his labours, his spiritual reward, in the conversion of souls, will be great.

A most eligible piece of land has been purchased, and put in trust; and, it is hoped, through the blessing of God, and the assistance of Christian friends, a chapel may ere long be erected; the present place of worship being half a mile from the town.

T. THOMPSON.

Late Rev. Mr. Smith, of Demarara.

THE case of this persecuted Missionary was brought before the House of Commons, by Mr. Brougham, on Tuesday, June 1. After having traced all the pretended evidence of guilt

which was charged upon Mr. Smith, and on which he was found guilty, and sentenced to be hanged, by the Demarara Court Martial, the learned gentleman concluded by moving, "That an humble address be presented to His Majesty, setting forth, that the House having taken into their most serious consideration the proceedings which had taken place on the trial of Mr. John Smith, at Demarara, contemplated, with the most serious alarm, the violation of law and justice which had then been committed; and they did earnestly pray, that His Majesty would be most graciously pleased to give orders for such an impartial and humane administration of the law in that colony, as would secure the rights, not only of the negroes, but of the planters themselves."

In consequence of several interruptions, this motion was not decided until Friday the 11th, when, in a House of more than three hundred members, not one of whom attempted to justify the proceedings of the Court-Martial, one hundred and forty-six concurred in denouncing them as "the violation of law and justice." We rejoice that the blameless conduct of the late Mr. Smith has been thus publicly vindicated by the British Legislature, and that the conduct of his judges has been thus pointedly reprobated. A general conviction prevails, that the reproach cast upon Missionaries, by this unhappy circumstance, has been entirely rolled away. The *Times* paper of June 17, says, "At Barbadoes advices had been received from Demarara of the 26th of April. These supply one remarkable fact, taken in connection with the late proceedings in Parliament, relative to the case of the unfortunate Mr. Smith, the Missionary, which is, that the Rev. Mr. Austin, a clergyman of the Established Church, and Mr. Arrindell, the prisoner's counsel, had had the boldness to circulate letters in the colony itself, after the proceedings had closed, expressing their belief of Mr. Smith's entire innocence."

Test and Corporation Acts.

A PETITION was presented to both Houses of Parliament, from the London Dissenters of the Three Denominations, on Thursday, the 17th Uti. praying for the repeal of the above mentioned penal statutes, signed by about 10,000 persons. We copy from the *Times* Journal an extract from what

is reported to have fallen from Mr. Wm. Smith, member for Norwich, on that occasion. "They complained that, in consequence of differing from the church of England, they were subjected to many civil disabilities. They maintained that they ought not to be placed on the same footing as the Roman Catholics, because the latter acknowledged a foreign potentate, whilst they acknowledged no power superior to that which existed in this country." This is placing the subject of the difference in political sentiment between the Protestant Dissenters and Roman Catholics upon the only just principle: their political disabilities as Dissenters in common from the Church of England, ought never to have been spoken of as constituting a common cause, in regard to the penal statutes against Dissenters.

Loan for New Churches.

In the House of Lords, June 17, it is stated that Lord Liverpool said, "The Bill proposed to apply £500,000 towards the building of churches. *It was, however, provided, that a congregation which paid two-thirds of the expense of building a church should be allowed to choose their own ministers.*" This, we hope, will prove favourable to evangelical preaching. Lord King is reported to have approved of this plan, though he objected to money being exacted from Roman Catholics and Protestant Dissenters for such a purpose: remarking, that "churches ought to be built for them in return." So said the late Rev. Thomas Scott. Such a grant, however, to Dissenters, would, in all probability, bring them under some regulations unfavourable to their religious liberty! We are glad the Protestant Dissenters have not expressed any opinion against money being voted exclusively for New Churches: it proves that such pecuniary considerations are too trifling to engage their attention, while any measure affecting their liberties, would rouse them to petition from one end of the kingdom to the other. The maxim of SELDEN is inwrought, as it were, in their minds, "Above all liberty."

ORDINATIONS, &c.

A NUMBER of respectable persons residing at TOTTENHAM, and its vicinity, who are attached to the Baptist Denomination, have long wished to possess a place of worship; the

population being large enough fully to justify such an addition to its existing means of religious improvement.

A building, easily convertible into a small chapel, having presented itself, it has been very neatly fitted up for divine worship, and was opened for that purpose, March 11, 1824.

The Rev. T. Griffin, of London, commenced the services of the day by reading the word of God, and prayer; after which, Dr. Rippon, of London, preached; and the Rev. Mr. Loyd, of Southgate, concluded.

The afternoon services were held in the Wesleyan Chapel, kindly lent for the occasion. The Rev. Mr. Thomas, of Enfield, began, by reading the scripture and prayer; the Rev. Mr. Williams, of London, preached; and the Rev. W. Shenston, of London, concluded.

Assembled again in the evening, when the Rev. T. Rippon engaged in prayer; the Rev. Dr. Newman, of Bow, preached; and the Rev. T. Griffin concluded.

ON Monday, March 29, 1824, the foundation stone of a new Baptist Chapel was laid in the very populous town of BARNSTAPLE, North Devon. In the morning, by seven o'clock, the church met for prayer; at ten in the forenoon we assembled on the ground; commenced by singing; Mr. Pulsford, of Torrington, prayed; Mr. Johns, our minister, delivered a most appropriate address, from Joshua xxiv. 27: closed by singing and prayer, by Mr. Johns. This church arose from the following circumstance. About the year 1814, Mr. and Mrs. Ferris, then members of the Baptist Church at Folkestone, in Kent, were sent by Government to Barnstaple, in the Barrack Department. There were, at that time, not above one or two Baptists in the town, and no preaching, except a minister occasionally came by, and gave them a sermon; Mr. Ferris invited Mr. Harris, (a Baptist minister, who was labouring in some parts of North Devon as an Itinerant,) to preach in Barnstaple, and with great difficulty obtained a room for the purpose. It was impossible that Mr. Harris could regularly supply Barnstaple, consistently with his other engagements; but his lack of service was supplied, by Mr. Ferris instituting prayer-meetings and reading sermons. Circumstanced as they were, they were obliged to move from room to room, but their efforts were blessed, so that, November 19, 1817, a church was formed,

consisting of twelve members. In 1818 we obtained the old Methodist Chapel, at a yearly rent, and opened it for our use, February 22, the same year. This place is very small and inconvenient, being in a back street; and hid from public view; and we met with so many difficulties, that we have been kept in a state of infancy, and retarded our more rapid increase. At the close of the same year, we had to lament the removal of our friend Mr. Ferris, and his wife, who were called away by Government to another situation; several other valuable members we have lost by removals; so that when we have reflected on our present existence as a church, we have seen evidently the hand of an Omnipotent God sustaining us, and helping us hitherto. We have gradually increased in number; some have joined us by baptism, others by letter; so that our present number is twenty-eight, with prospects of some very valuable additions. In October last we purchased the spot of ground where our new place of worship is building, the dimensions of which are 30 feet by 40; with a gallery, vestry, and burying-ground. The estimated expense is about £500, beside the purchase-money, which is £140; towards which we have obtained about £200; and our valued friend, Mr. Ferris, has kindly offered to take our case to the religious public, to solicit subscriptions, and is engaged in the work. The whole premises are regularly vested in the hands of trustees, for the use of the Baptist Denomination for ever, and are the only freehold premises belonging to the Baptists in any of the large towns in North Devon.

To the Editor of the Baptist Magazine.
London, June 8, 1824.

SIR,—A paragraph having appeared on the cover of the New Evangelical Magazine of this month, in the address "To Correspondents, and others," reflecting on the Rev. Mr. Ivimey, you will much oblige us by inserting the annexed letter, addressed by us to the Editor of that work, in your valuable and widely circulated publication, for next month; and thus co-operate in rescuing a valuable member of society from unmerited calumny.

We are your obedient servants,
C. PENNY. T. MERRETT.

(COPY.)

London, June 7, 1824.

SIR,—In justice to the Rev. Mr. Ivimey, whom you have so unjustly aspersed in your "Address to Correspondents," in the New Evangelical Magazine for June, we beg to state, that that gentleman had nothing whatever to do with publishing the portrait of himself; nor was he aware of the necessary steps your conduct, in infringing on our private property, compelled us to adopt for its protection. As the subject will be fully investigated in a court of justice, we shall abstain from any further remarks. Trusting, in the mean time, that "the mild, gentle, and forgiving spirit of the gospel," of which you seem to boast, will induce you to insert this explanation in your next publication; and thus, as far as in your power, rescue from unmerited censure the conduct of a meritorious and deserving individual.

We remain, yours, obediently,

C. PENNY. T. MERRETT.

To the Editor of the New Evang. Mag.

Calendar for July.

- | | |
|--|--|
| <p>3. Moon passes Mars I. 24 aft.</p> <p>5. Earth (as to longitude) between the Sun and Herschel, XI. 45 aft.</p> <p>10. Occultation of Herschel by the Moon. Invisible here. Next month there will be an occultation of him visible at London.</p> <p>11. Full Moon IV. 21 morn. The Earth casts its shadow upon $\frac{2}{15}$ of the Moon's diameter. Eclipse begins III. 35$\frac{1}{2}$ morn, sets III. 58$\frac{3}{4}$, with $\frac{1}{4}$ of her diameter eclipsed. The Moon will be out of the shadow IV. 53$\frac{1}{2}$.</p> <p>13. Ceres south O. 8 aft.</p> | <p>15. Sun (as to longitude) between the Earth and Jupiter, VI. 30 morn.</p> <p>21. Herschel south X. 53 aft. Altitude 15°, 15'.</p> <p>22. Moon passes Saturn VI. 22 morn.</p> <p>25. Moon passes Jupiter VII. aft.</p> <p>26. Sun (as to longitude) between the Earth and Mercury, O. 30 morn.</p> <p>26. New Moon VII. 9 morn.</p> <p>26. Moon passes Venus V. 30 morn.</p> <p>26. Moon passes Mercury VII. 45 morn.</p> <p>29. Sun (as to longitude) between the Earth and Venus, II. aft.</p> <p>31. Moon passes Mars XI. 15 aft.</p> |
|--|--|

On account of the late period in the month, when the public Meetings were held, we regret that the proceedings of the Baptist Home Missionary Society must be deferred to the next Magazine.

Irish Chronicle.

THE period, in the month of June, at which our Anniversaries are held, makes it impossible, at present, to give our Readers the proceedings of the General Meeting of the Irish Society, as we have usually done. Not doubting but the Report of the Committee will be heard with gratification by the Meeting, we have made some extracts from it, which will, we hope, afford similar feelings of pleasure to our kind friends in the country, who will be unable to attend on that occasion.

Extracts from the Tenth Annual Report of the Baptist Irish Society.

AFTER stating some difficulties experienced during the past year, in consequence of circulating the scriptures, and mentioning instances of opposition from some Roman Catholic Priests which had been made, it is said,

“The Committee would not have mentioned these painful proofs of the hostility made to the Holy Scriptures, by persons calling themselves ministers of the Catholic Religion, had it not been necessary for the vindication of men whose characters have been malignantly traduced, and to repel the charge that the object of the Society was *Proselytism*, and not the good of the Irish peasantry. If by *Proselytism* be intended, attempts to bring persons over to their own sect, they indignantly deny the allegation; for, without undervaluing their own distinguishing sentiments, their only wish has been to make the Irish acquainted with the doctrines of the Scriptures, in order that they may become genuine Christians. But, if employing suitable means for making them Bible-Christians be called *Proselytism*, they admit the accusation to be just;—and, if this is to be vile,” they hope the Society will become yet more vile :—and that still larger accessions will be made to the Protestants of Ireland by the humble labours of the Institution. They have not so learned Christ, as to think lightly of the doctrines of the Reformation, nor of its political influence on the civil and religious liberties of their native country; and they most ardently pray

that the Society may never cease to propagate those scriptural and evangelical sentiments, which were so successfully taught and defended by Cranmer, Latimer, and Knox; as laying the only solid foundation for a sinner's hope in the alone righteousness and forgiving mercy of the Saviour, and not in human merit, or the absolution of the Priest. Surely, those Christians who owe all their scriptural knowledge, and all their liberties to the Reformation from Popery, will never be negligent in using that liberty to impart the knowledge of salvation to enlighten them who sit in darkness, and the shadow of death, and to turn their feet into the way of peace. Never may this, nor any similar Society, relax in its efforts, to make known the light of the glorious gospel of Christ in Ireland, till all its inhabitants are emancipated from that most degrading and dangerous of all slavery—the bondage of the mind.”

The Committee, having reported what they designate their Home Proceedings, call the attention of the Meeting to the Progress which the Society is making in Ireland: they say,

“It must be obvious that, as persons by instruction become capable of reading the Scriptures, and as those who could previously read become more interested in their contents, a larger supply of Bibles and Testaments is required. They have accordingly been gratuitously supplied during the past year, through the Readers of the Irish Scriptures, and the Schools, with 500 Bibles, and 2000 Testaments in the Irish and English Languages. Many of the Bibles have been given as rewards

to those Children in the Schools who had distinguished themselves by their good conduct and retentive memories.

"Aware of the influence of example, especially in those who are employed as religious Instructors, the Committee have exercised great caution in selecting suitable persons as Readers of the Scriptures. All the Sabbath Readers are of reputable morals; but the Itinerant Readers and Expounders are men of decided seriousness, and of correct evangelical principles;—"faithful men, able to teach others also." The Rev. Josian Wilson, of Boyle, speaking of them, says, 'There is good reason to hope that God has mercifully blessed the labours of some of these Readers of his word, to the decided conversion of many of their fellow-countrymen: many have come out from among their profligate and superstitious neighbours, as to any association with them in their wicked practices, or erroneous worship, and yet are permitted to live peaceably among them. There is a far greater number, tho' they have not yet openly seceded from the Romish Church, who have broken the chains of ignorance and slavish fear with which they had been bound, and are now searching the Word of God, that they may for themselves ascertain 'What is Truth.' Mr. Wilson adds, 'O that God would raise up a host of such men, for such seem to be his most useful champions against the armies here, who by attempting to prevent the circulation of the Bible, bid defiance to the Lord God of Israel.' Mr. Wilson further states, 'That he has every reason to believe the Readers have been actively and usefully employed; they have taught many to read the Testament in the Irish language. This, in various instances, has led those who could before have read it in English, but who were careless about it, to read it attentively in the Irish, not only for themselves, but for their neighbours; the number of this description of persons, that have been brought to my knowledge, has greatly increased during the present year.'

"The Rev. Mr. McKaag of Ballina says, 'In my district there are seven men employed as Readers of the Scriptures, besides the Inspectors of the Schools, not only on the Lord's day but frequently on the week days. It is to be hoped, nay, there is no doubt that these men are very useful, as they converse with the people, and read the New Testament to their neighbours in the Irish language. To this office, we appoint none but real Protestants, and as far as we can judge, true believers.

Instead of seven, it is desirable we should have seventy; but such men in whom we could place confidence are not easily procured. It is very encouraging to the Committee, to find that several of these are persons, who have been called out of darkness into the marvellous light of the gospel, by the labours of the Society; and who have now, for several years, proved, by their consistent conduct, that they have 'believed in God and are careful to maintain good works.'

To these statements, The Committee add an Extract of a Letter from the Rev. John West, in which he reviews the operations of the Society for the past year:—"The labours of the Irish Readers of the Scriptures have been blessed of God for much good. Many persons, who were Roman Catholics, who have been convinced of the truth, and I hope really converted by it, now assemble together for praying and reading the Scriptures." There are twenty-six men who are thus usefully employed.

"An Extract from a letter written by Thomas Bushe, the person alluded to as having been turned out of the Roman Catholic Chapel, will be heard with pleasure. It is addressed to the Rev. Wm. Thomas, the Superintendent. After mentioning nine villages, where he had read the Scriptures, he adds, 'Having been requested by you, to attempt assembling a small congregation in my own house on the Lord's day, I went round and invited my neighbours to attend; as there is but one Protestant family in the parish, only seven or eight persons came, and these were all Roman Catholics. Three or four of these indeed were like Nicodemus, and came by night for fear of the Priests. I trust the few who attended found it good and profitable to be present. I am happy to say, many more than these welcome me to their houses to read for them, as they are in general nearly as much attached to me as ever; for all the public denunciations and private stratagems employed, will not prevent the people from hearing me read and explain the Scriptures. The same persons who would not hear me after the Priest turned me out of the chapel, nor even look at, or touch my Irish Testament, are now inviting me to their houses, and earnestly desirous that I would procure for them Bibles and Testaments.'

"In reporting the present state of the Schools, the Committee inform the Society, that, notwithstanding a considerable reduction, in one district, by

the opposition before mentioned, yet, in general, they are well attended. The progress made by the children is very encouraging, and the desire expressed by parents, that their children may be received into the Schools, is stronger than at any former period.

"The Rev. Josiah Wilson, of Boyle, states, 'I have now thirty Schools under my superintendence: three of these are new, and promise well. In the other twenty-seven, (of which eight are for females,) there are 2,300 pupils, about one-fourth of whom, besides attending to reading, writing, and arithmetic, and the girls to various kinds of needle-work also, are committing the Scriptures to memory. A few of these give good evidence that the inspired word is not only treasured up in their memories, but is written on the tablets of their hearts, not with ink, but by the Spirit of the living God. Many of those at present in the Schools, can repeat from sixty to one hundred and forty chapters of the New Testament. The pincushions, and other articles, especially the new books, sent by the Ladies belonging to the Congregation in Lion Street, Walworth, as premiums for their Female School, gave the children great pleasure; the good results of such rewards upon the improvement of the children are very evident.'

"The Committee have received several letters written by clergymen, and gentlemen of landed property, bearing testimony to the good effects of instruction upon the conduct of the children. From one of these, addressed to the Rev. Mr. M'Kaag, an Extract is made for the Report, others will be given in the Appendix:—I have for the last twelve months very frequently visited your School, which is attended chiefly by my Brother's tenants and my own. In general, the children of eight years old and upwards, could read pretty well, and all those had committed a great part of the New Testament to memory, and seemed to *feel* what they had thus learned. It is most gratifying to hear several of these little children of a winter's evening, by the light of their *bog-wood* fire, reading aloud to a house full of their neighbours several chapters of the New Testament;—which many of these children could *never have read*, and consequently could never have known, were it not for this School. Thus, it is obvious, what very great advantage the Schools, under your care, must insure to the rising generation.

"The estimation in which the Schools are held by the resident gentry; their respect for the Society, and their confidence in its Agents, may be further judged of, from the circumstance that, during the past year, in Connaught alone, upwards of £120, has been contributed towards the funds of the Society.

"At home, the Society has continued to share in the benevolence, not only of persons of our own, but of other denominations of Christians. The Committee state this latter circumstance, they say with much satisfaction, as affording the best proof that they are not suspected of sectarian views, in conducting the affairs of this Institution."

It is hoped that the money received this year by the Treasurer, will be nearly equal to an increased expenditure: this is mentioned with gratitude to the 'Father of mercies, from whom all good gifts proceed,' and to encourage the friends of the Society to persevere in their attempts to serve the Society.

Extract of a Letter from the Rev. Josiah Wilson, to the Secretaries, dated

Boyle, May 14, 1824.

THE 'Rye School' has not been before publicly noticed. It is succeeding well. There are 132 children on the list, and at the last inspection 92 were present; of which 14 were in the reading class, 50 in the spelling, and 28 in the alphabet.

The 'Harlow School,' which was broken up when the priest burnt some of the Testaments, and threatened to burn those children who belonged to his flock, if they persisted in attending the schools, has been re-established with very pleasing prospects, under the superintendence of a lady, whose husband is rector of the parish.

Most of the females in this country can spin, and all those in our schools are taught knitting as well as needle-work; but there is a great want in most of them of *materials* to work upon, and this operates as a discouragement to many of the children, and some are in consequence negligent in attending.

Spinning could not, at present, be introduced into the schools, because of the smallness of the houses, or cabins, in which they are kept; but the employment is increasing among the females of the country generally, by means of the different societies which have been established for their improvement.

Received by the Treasurer, the past Quarter.

	£	s.	d.
Crayford Female Auxiliary Society, by Mrs. Smith, Treasurer	5	5	0
Rugby Female Penny Society, by Rev. C. Full ...	3	0	0
Sunday School Children, <i>Chenies</i> , per Rev. Mr. West	0	10	0
Lyme School, by Mrs. Flight	2	0	0
Bilderstone, collected by Mr. Osborne	0	16	0
Whitchurch, Salop, Box in Meeting-house	3	7	0
Do. Mrs. Bayley, Sen.	0	10	0
Thomas Key, Esq. Water Fulford	50	0	0
Collected by Rev. Mr. Pritchard at Newbury	17	14	8
A Friend, by Do. for Native Schools	1	0	0
Friends at Derby, by Rev. C. E. Birt	6	10	0
Collected in Maidstone, Folkestone, Margate, St. Peter's, and Broadstairs, per Rev. Richard Davis	27	19	4
Watford Auxiliary Society, per Rev. W. Copley	3	17	6
Chatham Female Irish Society, Mrs. Baldock, Treasurer	15	10	5½
Penny a Week Society, Biggleswade	2	0	0
Sunday School Children, Leighton Buzzard	1	17	6
Baptist Auxiliary Missionary Society, Froome	8	10	0
Collected by Rev. Mr. Hargreaves, on Account of Amount collected at Liverpool	122	6	9
Collected at Oakingham, Hartly Row, Odiham, and Farnham, Surry, by Rev. Mr. Pritchard	21	4	9
Collected at Baccup, Lancaster, Scarborough, Hull, &c. by Rev. Moses Fisher	83	15	6½
Carter-lane (Dr. Rippon's) School, by Mrs. Burls	16	4	6
Weekly Subscription, Chessham, Bucks, by Mr. Pope, Junior, Treasurer	6	7	0
The Eagle-street Auxiliary Missionary Society, one-third of its Funds, by George Bagster, Esq. Treasurer	20	0	0
Loughborough Society, by Rev. G. Capes	1	5	0
Camberwell and Peckham School, by Mrs. Jackson ..	8	2	6

	£	s.	d.
Female Auxiliary Society, Dover, by Mrs. Pethebridge	2	10	0
Hackney School Rev. F. A. Cox	8	0	0
Amount collected by Rev. G. Atkinson, in London and other Places	108	17	6
Oswestry Auxiliary Society, per Rev. Mr. Saffery	5	0	0
Savings from the Pocket-money of some young Persons in a Dissenter's Family (to be continued Annually)	2	14	0
The Goodman's Fields Auxiliary Society, Prescott-street, by George Morris, Esq. Treasurer	25	0	0
The Kingston Auxiliary Society, by Mr. James Ruff	13	0	0
Collected by a few young Ladies at Bow	5	2	0
Carleon—Penny a Week Society	1	1	0
Mr. Bouville, Bristol	1	1	0
Mr. Edwards, Keynsham ..	1	1	0
Mr. Pinher, Ditto	1	0	0
Keynsham, Baptist Church, small Subscriptions	3	19	0
Small Subscriptions, Mrs. Davis, Chipstow	2	7	1
Do. per Mrs. Phillips, Bristol	8	18	0
N.B. £5 14s. per Mrs. Phillips will appear in Rev. Mr. Davis's Account of Sums collected in Bristol, &c.			
Sundries, per Rev. Mr. Pengilly, Newcastle	2	1	0
Woolwich School, per Mr. Waite	11	14	0
Braintree Penny a Week Society, per Mrs. Ragsdale ..	1	11	0
Baptist Irish Society, Carter-lane, Borough, collected by Miss Jane Burls, Mrs. Barber, and Mrs. Marten	20	16	0
A Friend, by Mrs. Thomas, of Islington	2	10	0
Burton-street Auxiliary Society, by M. Pool, Esq.	11	8	2
Sundry Sums, per Rev. Mr. Ivimey	45	3	0
Edinburgh Bible Society, for Scriptures	100	0	0
Per Rev. C. Anderson, Miss Parlane, Edinburgh ..	1	1	0
Miss Watson, Ditto	0	10	0
A Friend by Do. Do.	0	10	0
Rev. P. Tyler, Haddenham, a weekly Collection by Ladies	3	16	3
From Lymington, by Rev. Mr. Millard	14	7	0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

AWARE that our friends throughout the country are desirous of receiving the earliest possible account of the public services, connected with our Annual Meeting, we hasten to present them with the best statement that the pressing avocations of the week, and the unusually contracted limits of time, will allow.

The open Meeting of the Committee was held, as usual, on Tuesday morning, June 22, at the Missionary House in Fen-court: The number of friends present was sixty, and the Meeting proved as pleasant and agreeable as on any former occasion.*

On Wednesday morning, the first of the Annual Sermons was preached at Great Queen-street Chapel, by the Rev. Christopher Anderson, of Edinburgh, whose long connexion with, and ardent attachment to, the cause of the Society, are well known to

* To prevent disappointment, it is proper to state, that this Meeting is intended to afford an opportunity for the members of the General and Corresponding Committees from the country to meet their brethren in town, make the requisite arrangements for the public services, &c. All ministers are requested to attend, but it is obvious that subscribers, and friends in general, cannot be admitted, as in that case no private house would be sufficient to receive them. The Secretary deems it necessary to give this explanation, as he has been informed that several female friends had so far misconceived the nature of the meeting, as to have come from a considerable distance in the expectation of attending it.

many of our readers. The passage selected as the foundation of his discourse, was Matt. vi. 33. *Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you*; and the object he proposed was, by an easy and natural accommodation of the subject, to delineate the principal features of that spirit, in the agents employed in promoting the kingdom of God, or the propagation of his gospel, which is essential to their success. He argued, that the little comparative success attending such efforts, both at home and abroad, was to be traced, not to the absence of miracles, but to moral causes—and, in a great measure, to the influence of such feelings and principles in the agents themselves, as had a direct tendency to render their exertions abortive. He considered the requisite spirit to include—a sense of our personal unworthiness to be employed in the work of God—a deep impression of our collective inability to accomplish any thing whatever—self-abasement, self-denial, and self-annihilation—strong personal attachment among the respective agents—and a spirit of practical wisdom in behaviour, business, and government. After dwelling at length upon these particulars, he adverted more briefly to the advantages resulting from the presence and operation of this Spirit. Under its influence, he remarked, we shall be scrupulously and systematically watchful against a spirit of vanity and parade—we shall be guarded against the spirit of selfishness and monopoly—and delivered from undue anxiety about pecuniary aid. The sermon was enriched throughout by a perpetual series of most appropriate scriptural illustrations, drawn, for the most part, from the conduct of our Lord towards his disciples and others, while laying the foundation of his spiritual kingdom; and though extended to a length

somewhat unusual, was listened to, by the numerous and respectable audience, with profound attention.

The hymns were given out by the Rev. James Payne of Ipswich; the scriptures were read by the Rev. Moses Fisher of Liverpool; and prayer was offered by the Rev. Thomas Griffin of Prescott-street, and the Rev. Mr. Gaulter, Wesleyan minister.

In the evening, notwithstanding the very unpropitious state of the weather, a large congregation assembled at Surry Chapel. The Rev. Thomas Shirley of Sevenoaks commenced in prayer, and a very appropriate and instructive discourse was delivered by the Rev. Thomas Morgan of Birmingham, founded on Isa. xl. 9, *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.* From which the preacher deduced two general ideas. 1. That the church of God has glad tidings to announce to a perishing world. 2. That it behoves her to give to these tidings the utmost degree of publicity. Under the former head he expatiated on the superior excellence of the gospel, especially as adapted to meet and remove the miseries of man; and under the latter, he remarked that—it was the will of Jesus Christ that the gospel should be preached among all nations—it devolves upon the church to execute this high commission—it is indescribably criminal not to use every exertion for this purpose—and finally, that one of the most efficient modes of performing this duty is in the encouragement and support of Missionary Societies.—The Rev. Richard Elliott of Devizes, at present supplying Surry Chapel, concluded in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Le Maire of Norwich, Hawkins of Weymouth, and Saffery of Salisbury, engaged in prayer, and an excellent address was delivered by the Rev. Joseph Kinghorn, from John xv. 4, *Abide in me.*

At the usual hour a numerous and respectable company assembled at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the other business of the Society. The 117th Psalm, Dr. Watts, "From all that dwell below the skies," was sung, and the Divine blessing was implored on the Society, and its proceedings in general, and

especially on the present Meeting, by the Rev. J. Hemmings of Kimbolton. The Chair was then taken by Benjamin Shaw, Esq. the Treasurer.

The Chairman began by remarking, that the Society had abundant cause for gratitude, in being permitted to hold another annual meeting, and in the events of the past year, in the support it had received, and the success with which its efforts had been crowned. "But among the various calls for thankfulness, there is one (said Mr. Shaw,) which appears to me deserving of particular notice;—the preservation of our Missionaries, in their various stations, from all oppression, persecution, or material opposition. We cannot but deeply sympathize with another society in the painful feelings occasioned by the tragical end of one of their Missionaries. Yet, amidst all the sorrow excited by that event, we must also rejoice in the effects which it has produced. It has caused a considerable sensation, not only among persons in the middle and lower classes in this country, but even among the higher orders of the community, and in the senate of the land. In that assembly, many of the members have expressed their sentiments in such a manner as to ensure the future establishment and protection of Christian Missionaries, in every country subject to the power of Britain. One of His Majesty's ministers said, in reference to the West India Colonies, that wherever the authority of this country was paramount to that of the Colonial Legislative Assemblies, the public might depend upon it, that religion and its ministers should be protected in those islands. There are persons who object to meetings of this kind, and express doubts of their propriety; but their propriety and utility have been fully established by a circumstance which took place at a public meeting of a society for a kindred purpose. Some time ago a person of high rank accidentally entered a Bible Meeting. There first the truths of that Bible impressed his heart; there first he became the subject of genuine religion. Now, amidst the allurements of pleasure, and the calls of ambition, and all the temptations incident to worldly eminence, he regards the cause of Christ as entitled to his principal exertions, and nobly stands forward as the advocate of the gospel, regardless of ridicule or opposition. Changes like this are not effected by human power: men are only instruments in

the hand of the Holy Spirit, and God has promised to give the Holy Spirit to them who ask him. Then let us implore a similar blessing on our Meeting to-day."

The Report was then read by the Junior Secretary. It gave an account of the present state of the Society's Missions in various parts of the world, which was heard by the Meeting with the attention and interest which these Reports have never failed to excite.

An account of Receipts and Disbursements was next read by the Chairman, in his capacity of Treasurer. The Subscriptions and Donations for the past year were about £12,500; and there was a balance of £1771 in the hands of the Treasurer.

In moving and seconding the various resolutions, which were all carried unanimously, and which will be given in our next Number, several gentlemen gratified, and we trust we may add, also edified, the Meeting, by their highly interesting addresses.

The Rev. Christopher Anderson, of Edinburgh.—The Report contains matter both pleasing and painful, but on the whole I am inclined to think it more encouraging than on most former occasions. The facts detailed in it are highly satisfactory, because they show that the grand object in view has been promoted. Bibles may be sent out, and may arrive at the place of their destination; or they may be translated and printed there; they may also be circulated and read by the heathen natives; but this is not the ultimate point they are designed to reach, that is, the heart: and the Report contains many instances of this object being happily attained. But there is one circumstance not stated in the Report, to which I feel myself called upon to advert;—the interruption which appears to have taken place in the progress of the translations. Interruptions and persecutions are over-ruled to answer important ends in the Christian church. Heresies also must arise in every age; the gospel must meet with opposition. These things are calculated to draw forth peculiar dispositions on the part of the Christian. This our Lord himself foresaw, and provided for, by directing his followers how to act in such circumstances. When I hear a good man praying for himself, for his family, for his friends, for his connexions, for his country,—all this appears natural: but when I hear him, like dying Stephen, praying for his perse-

cutors; then I see Christianity of the highest order, and adorned with peculiar glory. I have experienced high satisfaction in reading the report of Mr. Smith's trial laid before the House of Commons. It exhibits so much mildness and propriety of conduct that great good may confidently be expected to arise from it. It displays so much excellence of truly Christian character as must give great advantage to future Missionaries, and furnish better opportunities of doing good, especially at Demarara. So the interruption to which I have alluded may be over-ruled for good. It has perhaps been permitted, in order that greater exertions may be made on an appeal to Christian generosity. Of about twenty translations of the whole scriptures begun, five are finished, and only four of the translations of the Old Testament are now going on—eleven translations of the Old Testament are standing still, not for want of ability, or of inclination; but wholly for want of funds. Shall we not feel ourselves roused, as the spirits of Nehemiah and other good men were of old at the interruption of the building of the walls of Jerusalem? Such were their exertions, that when the work was resumed, *it was finished in fifty and two days.* And, the sacred historian says, *when all our enemies heard thereof, and all the heathen that were round about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God.* Let us follow their example; let us not only do what duty calls us to do, but do it quickly. Great consequences depend on the manner in which the work may be done, and the time spent in doing it. We cannot expect always to have men of equal experience and critical skill with the venerable Carey, whose precarious state of health is a loud call to activity in this matter, that we may have all the benefit of his services while God is pleased to spare his life.

The West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our churches there. That church consists of about three thousand members, who, though poor slaves, have been made free by the truth: and I was particularly pleased to find that they so well understand pecuniary matters as connected with the obligations of religion. They build their own chapels, support their own

poor, nourish their own sick, bury their own dead; and, on more occasions than one, when one of their members has been advertised for sale, to prevent his removal to a distance, they have purchased him, at an expense of ninety, or from that to one hundred and twenty pounds. Surely many of us might learn a lesson from those poor negroes. I am apprehensive that this subject, of property as connected with religion, is yet but little understood. Every religious system that has been promulgated in the world, has laid some claim to the property of its votaries. Hindooism does, and so does Popery. Judaism did, and so does Christianity. The two latter indeed very differently from all other systems: being of divine origin, they make their claims on right principles; but still they differ from each other. Judaism treated its professors like children, fixing the exact proportion it required: Christianity treats its disciples like men, leaving the proportion to their consciences. Judaism was a local institution, designed to keep up some religion in the world, that it might not be wholly over-run with idolatry; yet its demands on property were large. Christianity is a system for universal propagation, and calls for our exertions to diffuse it through the world. The richest and the poorest among us have alike their property divided into two parts: the first designed for themselves, their families, and their dependents; the second for the benefit of others. Just as the corn which grows out of the earth is partly *seed for the sower*, partly *bread for the eater*. The second portion of our property may be compared to seed corn, which must be sown in order to any increase. Now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it; but not more strange than the act of sowing seed would appear to a savage, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed has no influence on the crop; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He who sows sparingly in this way, in proportion to his ability, shall reap also sparingly; and that, I believe, even in this life. Many a rich Christian sows sparingly, and reaps also sparingly, in the unhappy state of his

mind and feelings. Do not think this too strong. Let us never forget the claims on the second portion of our property, nor the necessity of giving what we give, from right principles. Something will also be thought and said of us after we are dead. How honourable to the memory of Mr. Wesley, who had £40,000 pass through his hands in the course of a year, that he hoarded up nothing for himself, but devoted all to the grand cause in which he was engaged. Let us all be animated with the same spirit as one who desired it to be engraved on his tomb, that, of all the property he had possessed in life, the only part that now remained with him was what he had given away.

Mr. Anderson finished, with a heart-stirring address to pious young men, to devote themselves to this great work, and to fill up some of the vacancies that have taken place among the Missionaries and candidates of this society:—an address which came with peculiar force from one who had first entered on the gospel ministry, with the design of employing himself among the heathen in India; and who had been prevented from executing his purpose only by the decided opinion of medical men, that he could not live many months in that climate.

Alexander Haldane, Esq.—Though incompetent to address the Meeting in a manner worthy of the occasion, I feel myself encouraged by the object for which it is held. That is not to celebrate victories of blood, or political conquests, not to glory in the exaltation of a sect or party, but to record and promote the triumphs of Him who commanded his disciples to go into all the world, preaching the gospel to every creature, and assured them of his presence with them to the end of time. In reviewing the state of Christian Missions throughout the world, I am struck with a circumstance which, I believe, is designed to recal the spirit of love that distinguished the apostolic age. The Divine blessing has descended, not exclusively on any one sect or denomination, but generally on all who have gone forth to spread the knowledge of Christ, and him crucified. The Church Missionary Society in Sierra Leone, the Wesleyan Missionary Society in the West Indies, and the London Missionary Society in the Islands of the South Sea, have succeeded in effecting changes more splendid than poetry has described, and which, a few years ago, not the

boldest imagination could have conceived. Nor is this Society behind the rest. To say nothing of its labours in the West Indies, when I turn to the plains of India, and the Asiatic Islands, I behold it waging a difficult and glorious warfare with idolatry, superstition, and cruelty, in their worst forms, and carrying the triumphs of the cross where the prince of darkness has for many ages held his undivided sway. The religious and moral state of India was long disregarded by Britain, and no improvement was to be expected from the characters of Englishmen who visited and resided in that country. (Here Mr. Haldane read a description of them by the late Mr. Burke.) Now, however, a great change has taken place, and a change that must be attributed chiefly to the exertions of this Society. There is still much to agonize the feeling heart; but there is also many a proof of the advance of civilization, and the progress of Christianity. Many a monument of piety has been raised, which would perpetuate the British name, if our dominion there were subverted, and we were expelled from India tomorrow. Relax not your efforts, then, but persevere in the course you have begun, assured that, through the Divine blessing, your labours shall be crowned with increasing success.

Joseph Butterworth, Esq. M.P.—The Resolution which I am about to move is of a melancholy kind; but it is good sometimes to go to the house of mourning. While we remember and mourn over those excellent men who have laboured for the cause of God, we should endeavour to imitate their faith and zeal. When I recollect Mr. Ward, and think of his excellent sermons, his Christian spirit, his exemplary deportment; then I feel that it is indeed good to go to the house of mourning. Oh that many may be excited to follow him in his works of faith and labours of love. I was lately much interested in conversing with a gentleman from Persia. There he had met with some of the opponents of Henry Martyn; some of the Muftis who had controverted his arguments for the truth of Christianity, and endeavoured to defend the system of Mahomet. They now acknowledged, "Truth was on his side, but sophistry on ours." One of them said, "If the spirits of good men go to a happy abode in a better world, he is certainly gone there; let us muse on his character in silence." And silence en-

sued for several minutes. This, my informant said, evidently appeared to be not an empty compliment, but the tribute of the heart to departed worth. And among those excellent men who have been called to their eternal home, I cannot forbear mentioning the late Charles Grant; a man to whom India is perhaps more indebted than to any other man of his time. He did good without talking about it; he never suffered his seed corn to grow musty, but was always sowing, by night and by day. He contributed to the great change which has taken place in European character in India. How different is it now from what it was in Burke's time! The efforts of Europeans are now very much directed to improve both the civil and moral condition of the natives. And it is no doubt for this purpose that God has committed to us the dominion over that empire; that we may impart to them the blessings of Christianity which we enjoy. Let us consider our high privileges, and the correspondent duties which devolve upon us. Among departed worthies also, I cannot forbear advertising to Mr. Smith, late Missionary at Demerara. The discussion which has taken place on that business will be much to the advantage of the Missionary cause. After a careful examination of all the evidence on the case, I feel myself bound to declare my firm belief, that Mr. Smith, in all his conduct, was not only completely innocent, but highly meritorious. The total absence of all proof of impropriety in word or action, during a residence of six years, notwithstanding his private papers were so shamefully seized and ransacked, puts this beyond all doubt. The result must be favourable to Missions in general. We are labouring in different spheres according to our different denominations; but holding, as we all do, the essential doctrines of Christianity, we cannot consider our minor differences as injurious; they are rather beneficial; exciting us to stimulate each other to greater activity in the work of the Lord. The Committee of this Society have certainly done their duty in sending out so many Missionaries during the past year; but we find from the Report that they have only one Missionary candidate now remaining. The subscriptions also are stated to have been less than in the year preceding. It is in consequence of this, perhaps, that God has not stirred up the hearts of so many young men to offer themselves

for the service now as heretofore. I hope this will rouse all the friends of the Mission to increased exertions, that they will be larger than they have ever yet been, and that under a fresh outpouring of the Spirit many more labourers will go forth to occupy the places of those who are removed to a better world, and to set up the standard of the gospel where it has not yet been displayed. Mr. Butterworth concluded by expressing the great acknowledgments that were due to many distinguished individuals in places of eminence in India, and particularly to the Marquis Wellesley and the Marquis of Hastings, for their protection and liberal encouragement of Christian Missionaries, and the cause of Christianity.

The Rev. *Robert Winter, D.D.*—The present resolution, as the honourable mover has remarked, arises out of painful circumstances. We cannot contemplate the ravages of death among labourers in the gospel without pain. But such events are some of the means of disciplining the heart, and ultimately advancing the cause. The death of Ministers and Missionaries furnishes a striking lecture on the inefficacy of human power, and the necessity of the Divine blessing to effect any real good. It sends us to a throne of grace, to supplicate the great Head of the Church, to raise up and send forth other labourers. The Report that has been read, states most important facts; facts that completely falsify all that has been alleged of the impossibility of converting the natives of India, and especially of affecting the heart of a Bramin. The conversion of a Bramin is not to be regarded as an insulated fact. He has a circle of influence, and his Christianity resembles leaven, which cannot but diffuse itself.—I have always regarded with veneration and delight, the silent and majestic progress of the Baptist Missionary Society, and the great change which has been produced in India by the labours of their Missionaries, especially of Carey, Marshman, and Ward. A few years ago I attended a Meeting of an Auxiliary Society connected with another Institution, in the town of Penzance. An aged and respectable officer was in the Chair; and when he heard a person, just returned from Bengal, state what was doing by Missionaries from various societies, and all in harmonious concert, he exclaimed, with tears in his eyes, 'Ah! that reminds me of the

days that are past. I was in India fifty years ago. There was little or no Christianity there then. It is certainly true, though it may now appear scarcely credible, that on one occasion, when we wanted to administer an oath, and wished to do it in the manner used in England, not a Bible was to be found for the purpose!' How different are things there now! I conclude with my most ardent desires and prayers, that still greater success may yet attend this Society, and all others engaged in the same grand cause.

The Rev. *Joseph Kinghorn, of Norwich.*—The impression made by the present Report, I think must be very strong. But there is one thing which has struck me as worthy of particular notice;—the evidence it affords of the general correctness of the Serampore translations of the scriptures. We are aware of the attempts made in this country to disparage them; and especially of late by the Abbe Dubois, a Roman Catholic priest, who, after going out to India, and residing there as a Missionary between twenty and thirty years, has returned to Europe, and tells us that he has done nothing, and therefore takes it upon him to tell all other Missionaries, that they can do nothing. In matters of testimony, it is always important to know the character of the witness. Now this gentleman is a Roman Catholic, who is sure, on one point, at least, to agree with an infidel;—not to promote, but to oppose, the circulation of the scriptures. Can he then be considered as entitled to credit respecting the translations circulating in India? We cannot here go into a detailed discussion of alleged inaccuracies in these versions; but let him recollect the circumstances of the boasted version authorized by his own church, the Vulgate Latin. That was often touched and retouched by different learned men in successive ages: and we would ask, why may not other translators have the liberty of doing the same? I have also been delighted with the circumstance of the aged Bramin, who experiencing the power of the gospel, had vigour of mind, and intenseness of feeling enough to make a public profession of his God and Saviour. Is not this a lesson to many among us? Is this the case with all aged people here? My young friends, what have you done? Have you made a profession of faith in Christ, and united yourselves with some Christian society? Or, are you not following

Christ at all; or, like Peter, following him afar off? Look at this Bramin, and learn your own duty. Let us all examine ourselves. God accepts not our works, if he accepts not us. Our business here is to promote the kingdom of God. Every thing should tend to this; but nothing can be effected without Divine aid. Pray for the Committee, who direct the proceedings of this Society. The more pure and simple, the more holy and ardent their efforts are, the more successful they will be. We have reason to indulge the most pleasing hopes. The beautiful vision in the Apocalypse seems now to be realizing, of *an angel flying in the midst of heaven*, high enough to be beyond the reach of human opposition, yet low enough to be distinctly visible, and with a large commission, even to *preach the everlasting gospel to every nation, and kindred, and tongue, and people*.

The Rev. Stephen Sutton, Missionary, just returned from Calcutta, after having spent some years among the heathen, felt great pleasure in being privileged to attend this meeting. He gave some accounts of the miserable condition of the benighted idolaters, of the falsehood and absurdity of their shasters, of the tyranny of their Bramins, and of the folly and cruelty of their ceremonies. He also adverted to the changes which are gradually taking place in the diffusion of general knowledge, and the establishment of printing presses among the natives, owing to European influence and instruction; and in the conversion of many of them to the faith of the gospel. The Missionary means now in operation, he said, were very considerable, and justified the expectation, under the Divine blessing, of great good being accomplished.

The Rev. Ira Chase, professor in the Columbian College, North America, would have preferred enjoying the luxury of this Meeting in silence, but could not refuse to express in a few words the approbation and applause with which the efforts of this Society are regarded on the other side of the Atlantic; and recommended that the same spirit which animated its founders, should animate their successors; that sympathizing with the spiritual wants of mankind, and zealous to relieve them, they should pursue the course they had begun, not discouraged by difficulty or by death.

I. E. Gordon, Esq.—I come forward with some reluctance; not from indiffer-

ence or insensibility to the cause, but from an apprehension of being less able to serve it than many others who are here: I cannot, however, refuse the request to bear my testimony on its behalf. I am not of your denomination, but I consider the Baptists as holding nearly, if not quite, the highest place among Missionary Societies. The conduct, the consistency, the perseverance, the various excellencies, displayed by your Missionaries in India, formed some years ago, in Parliament, a ground of appeal in favour of Missions, that was unanswerable and triumphant. The progress of things in that country towards a better condition has been great, and chiefly owing to this Society. The influence of this Society also, reacting from the compacted front of heathenism, on the European population in India, has produced a most beneficial change. Compare the present state of Europeans in India with what it was in Mr. Burke's days, and the revolution will appear to be really extraordinary. I can speak from my own knowledge of thirty-eight gentlemen, high in civil and military stations in the Company's service, at one place, who meet for reading the scriptures and prayer. This must be ascribed to the direct influence of the prayers and examples of Missionaries. This influence, by sending back to this country so many officers and others truly christianized, has more than repaid all the exertions that have been made for the benefit of India. It has promoted Christianity at home. This is the charity that is twice blessed, both in giving and in receiving; and has brought down many blessings on our native land. It is a cause truly honourable, and worthy of all our energies.

The Rev. F. A. Cox, A. M. would have contented himself with merely moving the resolution he proposed, but could not forbear particularly to express the obligations of the society to the Angas family, for their giving the Missionaries a free passage in their vessels, and for their services to the Society on all occasions. One of them is now on the Continent of Europe, seeking out Christians in obscure corners, who never heard of us, and of whom we never heard, and bringing us into delightful intercourse with each other. Mr. Cox briefly alluded to the pre-eminence of Britain, not only in arms and temporal power, in art and science, but in diffusing Christianity

over the earth; and concluded with the wish that our country might not long be so distinguished, but that every country and every island in the world might be as highly favoured with the blessings of the gospel as ourselves.

The Rev. John Birt, of Manchester, on the motion for appointing the next Annual Meeting, said, he felt the inquiry involuntarily arise in his mind, who will then be here? that he could not but recollect the sudden decease

of one of the early friends of the Mission, Mr. Hinton of Oxford, just after the last annual meeting; and that the removal of the fathers was a loud call on their children and successors to occupy their places, with fresh activity in the Missionary cause.

The various speeches were heard with attention and satisfaction. The Chairman briefly acknowledged the vote of thanks, and the meeting closed, as usual, with a song of praise.

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20 to June 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West Middlesex, Missionary Union, by Mr. Hanson	101	14	5
Western District, Auxiliary Society, by Rev. R. Horsey	82	10	0
Perthshire, Missionary Society, by Rev. Wm. Orme	30	0	0
Little Ailie-street, Auxiliary and Sunday School, by Rev. W. Shenston	22	1	6
Missionary Box, at Mrs. Key's, Wardrobe-place	1	1	0
Ditto, by Mr. E. S. Meyer	0	15	0
Voluntary Contributions from the Children of the Baptist Free School, Fetter-lane, by Mr. Kendrick	8	18	6
Hamburgh and Altona, Mennonite Church, by H. Roosen, Esq.	57	11	6
Hackney Auxiliary Society, by Mr. Wm. Fox	40	0	0
Canterwell, Female Auxiliary Society, by Miss Gutteridge	31	11	0
Haddenham, Chenies, &c. by Rev. Peter Tyler	22	12	2
New Mill, Aston Abbots, &c. by Mr. Amsden	30	1	11
Chesham, by Rev. W. Tomlin	12	3	0
Exeter Female Auxiliary Society, by Mr. Moxey	15	4	7
Liverpool, Auxiliary Society, by W. Rushton, Esq.	150	0	0
Manchester, Subscriptions, &c. by Mr. Leese	46	3	10
Bedfordshire, Baptist Association, by Mr. R. Saunders	6	16	11
Wallingford, Collection and Subscriptions, by Rev. Joseph Tyso	34	3	2
Sheffield and Wincobank, Collection, &c. by Mr. Wheatley	46	0	0
Loughborough, Association and Subscriptions, by Rev. George Capes	20	1	5
Trowbridge, Female and Juvenile Society, by Mr. Wearing	17	19	4
Gloucestershire Auxiliary Society, by Mr. R. Winterbotham	24	16	8
Norwich, St. Mary's, Auxiliary Society, &c. by Mr. Cozens	45	5	4
Sundries, by Mr. Kinghorn	6	0	6
Newcastle, New Court Chapel Auxiliary, by Mr. Fenwick	61	14	7
Church-street, Auxiliary Society, by Mr. Pontifex	34	13	0
Woolwich, Auxiliary Society, by Mr. Gardner	19	1	0
Wotton-under-Edge, Sundries, by Rev. T. Thomas	5	7	10
Essex Auxiliary Society, by Rev. J. Wilkinson	1	14	2
Eagle street Auxiliary Society, by George Bagster, Esq.	20	0	0
Wantage, Collection and Subscriptions, by Rev. J. Jackson	6	11	2
Blaby, (Leicestershire) Penny Society, by Rev. B. Evans	5	0	0
Tunstall, Baptist Church, by Rev. J. Wilson	2	10	0
Bow, Auxiliary Society, by Rev. Dr. Newman	22	7	6
Prescot-street Ditto, by George Morris, Esq.	50	0	0
Carter-lane, collected by Mrs. Parber, Mrs. Marten, and Miss Puris	20	16	0
Dover, Female Association, by Mrs. Pethebridge	6	10	0
Nottingham, Collection, Subscriptions, &c. by Mr. Bardsley	140	10	8
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Kitson	60	0	0
Edinburgh, Sundries, by Rev. C. Anderson	120	8	0
Royston, Subscriptions, &c. by Mr. Pendered	14	1	0
Rochdale, Collection and Subscriptions	23	7	8
Burton-street, Auxiliary Society, by Mr. Poole	11	8	2
East lane, Walworth, Female Auxiliary, by Rev. R. Davis	17	11	7

TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
--	-----	---	---

SCHOOLS.

Hackney, Society for a Native School, by Mr. Hobson	25	0	0
---	----	---	---

FEMALE EDUCATION.

Newcastle and Pottery Female School, by Miss Thompson and Miss Wilson	15	0	0
Mrs. Arnold and Friends, <i>Bankside</i>	8	14	0
Birmingham, Boys' Sunday School at Cannon-street, by Rev. I. Birt	23	0	0

(Farther Contributions in our next.)